The Pulpit

A Journal of Contemporary Preaching

A. Milton Smith:

A MILITANT CHRISTIANITY

Page **8**

Elmer S. Freeman **2** Evangelistic Preaching

Renwick C. Kennedy **15** Jeremiah Buys a Field

Walter L. Cook **21** The Pastoral Prayer

Morton S. Enslin **26** Pulpit Patter

Clarence Seidenspinner **28** The Opening Service

For Other Features **31** Table of Contents

JAMES E. WILL **5** SEMINARIAN SERMON, 1951

VOL. XXII, NO. 7 JULY, 1951

By Elmer S. Freeman

MORE EVANGELISTIC

MUST we resign evangelistic preaching to the fundamentalists? Shall they—and the cults and sects—be allowed by our default to stake an exclusive claim to this aspect of Christian preaching? It is a vital question for preachers in our so-called "liberal" churches.

There goes on currently a very considerable revival of concern for evangelism in our free Protestant churches, notably in the last year or two and under the impetus of the United Evangelistic Advance. But this concern has for the larger part centered upon methods of outreach into the ranks of the unchurched, and, to a somewhat lesser extent, upon methods of assimilation and integration into the life of our churches of those won. Of somewhat longer standing is a revival of interest in worship, to a wide degree expressing itself in more liturgical forms.

Both these developments are excellent, and have long been needed. It is very doubtful whether there has been, or is, a comparable renewal of concern for the art of preaching—and preaching evangelistically. This is both curious and disturbing. It is curious because in past generations it was "our" denominations—Methodists, Presbyterians, Baptists, Congregationalists and others of this type—which provided most of the great preachers but which, generally speaking, are not now doing so. It is disturbing because no methodologies for adding new people to our membership rolls or for assimilating them into the organizations of our churches will succeed in feeding their spirits and nourishing their souls in the ways that can be accomplished by great preaching. "Jesus came preaching," as the title of Dr. Buttrick's book reminds us, and we who now in his name stand in Christian pulpits must relearn, if necessary, how to communicate, by the word of preaching as well as otherwise, the faith he founded.

We keep on preaching, of course. Probably no generation ever heard more preaching than our own, if only because there are more preachers and of many kinds. But is it evangelistic preaching in the better or the best sense of that term? What are the characteristics of evangelistic preaching at its best?

Great Themes

In the first place, evangelistic preaching deals with great themes. We cannot all be great preachers, but we can all deal with great themes. In a certain western city I once had a free Sunday, and looked with interest through the church notices in the newspaper columns to see who was preaching about what. The largest church in the city advertised that its minister would preach on the topic "Lincoln's Face," since the Sunday was the one nearest the birthday of that great American. I have no doubt that some pleasant things could have been said, and probably were said, about Lincoln's face—that it was kind, sympathetic, lined by the cares of office, and so on. But as a subject for a Christian sermon in a spiritually impoverished world, it seemed to me almost utterly inane. The other announced topics promised nothing better. I went finally to a church where no sermon topic was publicly announced, and was rewarded by hearing a young Episcopal rector, in a fine setting of worship, deal not altogether successfuly, but at least valiantly and sincerely, with the Christian solution to the problem of evil. That was evangelistic preaching; it dealt with a great theme.

More recently I came across another rather significant straw in the wind. Teaching a theological seminary course on "Christian Evangelism in the Program of the Church," I asked the students to indicate what would be their sermon topics if they were asked to be missioners for an eight-day preaching mission. With virtual unanimity they submitted lists very heavily weighted with such titles as "What It Means to Believe in God," "The Meaning of Christ," "The Place of the Bible in

---

ELMER S. FREEMAN has served for the last three years on the staff of the commission on evangelism and devotional life of the Congregational-Christian Churches. His office is in Chicago. Previously he served as pastor of Congregational Christian churches in Menasha, Wis., and Chicago, after having spent his first ten years in the ministry of the Protestant Episcopal Church. He is the author of The Lord's Supper in Protestantism *(Macmillan). He is a longtime friend of and contributor to The Pulpit.*

Pastors should preach the evangel as if their lives and the people's depended on it; indeed, they do

PREACHING IS NEEDED

the Church." This was encouraging. I took it to mean that when they go into parish pulpits their preaching will deal not with peripheral matters or issues on the fringes of the Christian faith—though many such questions doubtless have great collateral and derivative importance—but with basic and fundamental subjects. One trusts that these young parsons will deal with these questions in a manner not divorced from contemporary relevance, to be sure. The Christian faith needs not only to be explained but to be applied. But it does need to be made intelligible, and our coming generations of preachers give promise of preaching evangelistically insofar as that means dealing with great themes.

Warmly Evangelical

In the second place, true evangelistic preaching is warmly evangelical in spirit and attitude. Emerson once said that nothing great was ever accomplished without enthusiasm. We may rightly paraphrase this to say that in preaching nothing great was ever accomplished without warmth; that is to say, without emotion. We rightly recoil from the emotional excesses of much past—and even current—evangelistic preaching. But we gravely err when we go to the opposite extreme and mistake an arid intellectualism in the pulpit for true Christian preaching. It matters, of course, which emotions are appealed to. Few today would harp upon the fears of congregations as did many preachers in the frontier revivals of the 1830's, for example. Yet there surely is respectable psychological as well as spiritual support for reminding people, if not of an imminent and deadly personal peril in rejecting the Christian faith, at least of some very sobering and serious consequences of doing so, both personal and social.

Warm, evangelical preaching at its best has always appealed to the emotions—love and tenderness, loyalty and devotion, hatred of injustice, resolution to do right. Such preaching is flavored with a certain winsomeness having little to do with bare intellectual acceptance (which tends to be assumed), but much to do with love for people as sons and daughters of a loving God. Even if there appears in it, as there must, some note of stern admonition, it is tempered by this underlying note of love. Authentic evangelistic preaching never lacks this warmth, this touch upon the heart no less than upon the intellect.

Once more, genuine evangelistic preaching has as its objective life-changing decisions on the part of those who hear. Conversion is one word for it. We are told that John Wesley was never satisfied with a sermon of his unless it brought about a change of heart and life on the part of at least one listener. Certainly the fundamentalist evangelistic preachers measure their effectiveness largely by the numbers of people who take the sawdust trail after the exhortation. They will even convert the same people again and again, if necessary, to prove that their preaching can do it.

Conversions Often 'Stick'

We respectable "liberals" too easily rationalize these "conversions" by saying that they don't "stick." Actually, of course, sometimes they do and sometimes they don't. The proportion of each is quite impossible to estimate even approximately. But it simply will not do for us to look down our noses at our fundamentalist brethren at this point until we are prepared to show that our preaching matches theirs in the number of lives changed by it. Candidly, I doubt if we can do it. Conversion is an old-fashioned word (like evangelism itself), but it is a real fact. Nobody knows how many men and women have been literally rescued from sin and their lives turned straight around as the effect of evangelistic preaching which called upon them for a decision. Deplore as much as you will the impossible theology of much of fundamentalist evangelism; admit its repetitious superficiality; but in lives changed, match it if you can!

Major Objective

This does not mean, of course, that we should abandon Christian nurture and go overboard for the revival service and the tent meeting. Conversion and Christian nurture are perhaps the obverse and reverse of the coin of Christian evangelism—and it is the same coin. But much of our preaching does little more, indeed is aimed at doing little more, than discourage people from being bad and encourage them to be good. One doubts whether a gospel no more virile than this would have converted Saul of Tarsus, or Jerry McCauley, or a multitude of others whose changed lives witness to the utter necessity of preaching for a decision.

We have suggested certain of the qualities and

characteristics of evangelistic preaching. It needs to deal with great themes; it needs to be warmly evangelical in spirit; it needs to reach out for life-changing decisions. What shall be said concerning the occasion and the method?

Broadly speaking, any occasion for preaching is an occasion for evangelistic preaching as we have tried to describe it. Few sermons but would be improved by being related to great themes, instead of the trivial inanities with which so many of them deal. More than a touch of spiritual emotion in its best sense is needed to make almost any sermon fruitful. No sermon is complete unless at least implicitly it calls upon some who hear it to *do* something. It was only a few days ago that I read a layman's criticism of much of the preaching he heard—that it gave a good deal of "what" and "why" but very little "how."

Each preacher must apply anything here written which seems to him helpful in whatever ways seem best. Factors to be taken into account will be his own predilections in manner and method, the intellectual level of the congregation he serves, the degree of their development (and his own) in Christian grace, and many others. Perhaps he will set aside a period or two during the year—Advent and Lent could be used—to preach sermon series about salvation, redemption, grace, sin, forgiveness, faith and the others of the family of great works in the Christian faith.

It may be that he will decide to do more expository preaching, of which we hear very little these days—"exposing" with Christian insights the essential messages of the Bible. The great British and Scottish preachers were good at this, and we could profit by rereading some of their sermons.

Perhaps he will arrange a preaching mission, in the course of which he or some able brother minister will come to grips with the great realities of our faith, relating them to the need for Christian decision or recommitment. He may or may not think it wise to "open the doors of the church" every Sunday, as most Disciple churches do, and some others; but he will give frequent opportunity, surely, for those whom the sermon has inwardly moved toward the Christian life to implement that conviction by a public profession. It is well said that one reason we do not get conversions or decisions from our preaching is that we neither prepare for them nor expect them.

Let the preacher, therefore, do as he is moved and guided by the Spirit of God to do, in matters of occasion and method. But let him—speaking with all reverence—for God's sake and the people's, preach the good news, the evangel, as if his life and theirs depended upon it. Indeed, they do.

Titles and Texts

What Pulpit Readers are Preaching About

THOMAS R. PENDELL, Community Methodist, Newport Beach, Calif. "Does Righteousness Pay?" Jer. 20:7 (Smith-Goodspeed)—*Thou hast duped me, O Lord, and I let myself be duped; Thou hast been too strong for me, and hast prevailed. I have become a laughing-stock all day long; everyone mocks me.*

OSBORNE R. LITTLEFORD, Christ Episcopal, Waukegan, Ill. "Christ in Politics" Eph. 6:12—*For we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

GEORGE C. THOMAS, Grace Baptist, Mount Vernon, N. Y. "The Insecurity of Visible Security." Psalm 127:1—*Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.*

OSCAR F. GREEN, All Saints' Episcopal, Palo Alto, Calif. "Wanted: Some Pharises." Matt. 5:20—*For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven.*

RAYMOND A. GRAY, Gamboa Union, Gamboa, Canal Zone. "Forward, March!" Mark 10:32—*And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them . . . and those who followed were afraid.*

C. L. DUXBURY, First Christian, Mankato, Minn. "Moorings of the Christian Life." Heb. 2:1—*Therefore we must pay the closer attention to what we have heard, lest we drift away from it.* (R.S.V.)

HERMAN M. GROSS, First Presbyterian, Mayfield, Ky. "This High Cost of Living" Matt. 16:24—*If any man will come after me, let him deny himself, and take up his cross, and follow me.*

HARRY W. BIRCH, Greenwood Union, Greenwood, Mass. "The Furnace of Affliction." Isa. 48:10—*I have chosen thee in the furnace of affliction.*

DONALD SIMMS, JR., Community Methodist, Fort Hancock, Tex. "Reality out of Dreams." John 4:34—*My meat is to do the will of him that sent me, and to finish his work.*

The Pulpit for July, 1951. Volume XXII, Number 7. Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Telephone HArrison 7-5380. Price this issue: 30 cents; $3 a year in U. S. A. and Canada. Foreign $3.25. Copyrighted 1951 by Christian Century Foundation. Entered as second-class matter May 14, 1942 in Post Office at Chicago, Ill., under the Act of March 3, 1879.

JAMES E. WILL, the Seminarian Preacher of the Year, was born at Palatine, Ill., in 1928. His family later moved to the Norwood Park community in Chicago. He received his B.A., with high honor, from North Central College, Naperville, Ill., in 1949 and has just completed his middle year at the Evangelical Thelogical Seminary in Naperville. While in college he received three letters in football and participated in many extracurricular activities. He is a licensed minister of the Illinois conference of the Evangelical United Brethren Church and serves as assistant pastor at the Aurora, Ill., E.U.B. church.

Men Who Live Differently

By James E. Will

Be not conformed to this world: but be ye transformed by the renewing of your mind. Romans 12:2.

"DO NOT conform" is terrible advice for any modern person. Our world demands conformity. To live differently, not to identify ourselves with our group, is always a terrible experience. Here, those who would be Christian face a difficult problem. We are normal people in this world, and we long to identify ourselves with our neighbors and our business associates. Yet we know from bitter experience that our society is in no sense completely Christian. We need have no one tell us that hatred and prejudice, selfishness and war are part of our very culture. One who knew the reality of the Christian faith counsels us, "Be not conformed to this world, but be ye transformed by the renewing of your mind." I'm sure you sense the tension that this counsel of the apostle Paul sets up within the modern Christian.

The pressure of the herd is ever strong upon us. The tantalizing little rhythms of style are sent out across our world, and women everywhere begin to sway to them. The pulsing, bass-tone rhythms of hate—hate—hate and war are beaten out upon the drums of our mass communication media, and our minds and our feet almost automatically begin to respond. We do conform. We're so made that we almost have to conform! How then dare a man, no matter what deep, new experience of God he has found, write letters telling Christians not to conform?

Though much social psychology is still theory, there is no doubt left about this fact: Our personalities are greatly affected by our society. In fact if we grew to maturity, like Robinson Crusoe, completely isolated from other people, we would not have any personalities at all. Knowing this, some of our philosophical sociologists have gone even further and have told us that morality is only group consensus. In sociological lingo, this means that there is little difference between folkways and morals. In plain language, it means that you tell the difference between right and wrong by a sort of Gallop poll method of finding what the majority thinks. The answer of certain psychologists to all maladjusted people is, similarly, to learn to conform to this world. If we only will dress and act and think like other people, then we shall be happy and mentally healthy.

So now, Paul, you stand accused of misunderstanding the realities of life. Don't you know that our very personalities are made by social conditioning? Don't you understand that to be moral we have to conform to this world? Don't you realize that we must conform if we are to be happy and mentally healthy? How then can you lay upon us Christians the impossible burden of directing us to live differently? We are Christians, and we want to be Christians, but we must conform to our world.

Paul's Answer

Paul's answer might be that this is impossible. He might well advise us to follow Auguste Comte if we must conform to this world. Let's worship humanity and build temples to humanity, for it is humanity in whom we live and move and have our being. It is humanity that makes us, and humanity that forms our morals, and humanity that sets up the conditions of our happiness. Comte's religion of humanism is compatible with conformance to this world. But the religion of Jesus Christ always bids us to "be not conformed."

But questions persist. Why, Paul? Why must we go through the awful rigor of living differently if we are to be Christian? Paul's answer is quick: because of the very nature of our Christian faith. Christianity is a religion of revelation. God has taken the initiative to redeem us. Christanity did not develop by humanity building its feeble pontoon bridges to reach God, but God has reached man and revealed himself and his way to him.

God's revelation was going on 2,800 years ago when Amos left his herds in Tekoa to tell his society that the living God was not interested in having it conform to the social pattern of religious feasts and sacrifices, but wanted "justice to roll down as waters, and righteousness as a mighty stream." God was in Amos! The revelation continued when the loving Hosea told his society that it was all misinformed, that the living God was a God of love and compassion. God was in Hosea revealing himself! The revelation came to a high point in the nonconformist Jeremiah who, though his society put him in jail, proclaimed his message that man's ultimate security and the real meaning of his life are to be found only in an inward, spiritual relationship with the living God. God was in Jeremiah!

But finally in the fullness of time God consummated his revelation in Jesus of Nazareth. Though much of his society sneered at him, and almost all the leaders of his society hated him and finally beat him and crucified him, yet Paul would answer: "God was in Christ reconciling the world unto himself." The very God who created our world, Paul continues, has now "shone in our hearts to give us the light of the knowledge of the glory of God in the face of Christ." This Jesus whom the Roman empire gobbled up for fear he might challenge the power of Caesar, Paul declares to be "the image of the invisible God, the first-born of all creation."

The Nature of Our Faith

The very nature of our Christian faith bids us not to be conformed to this world because of the revelation of God in Christ. The Christian gospel is that the only living God is a God of infinite love and compassion; that he has taken the initiative to reveal himself and his way and the very meaning of our lives to us in Jesus, because he loves and cares for us.

Jesus himself has set up the tension we feel between Christianity and our culture. If every influence of our culture tells us that the way to be happy is to have a big house, a big car and a hundred gadgets, Jesus says to us that a man's life doesn't consist in the abundance of the things that he possesses. And if every editor tells us that the ultimate in international morality is "an eye for an eye and a tooth for a tooth," Jesus tells us, "Do not resist one who is evil." If every radio commentator echoes the other in informing us that we must "love only our neighbors and hate our enemy," it is Jesus who says, "Love your enemies and pray for those who persecute you." And if our confused culture continues to glorify generals and warmakers, it is Jesus who insists that it is the peacemakers who "shall be called the sons of God." You cannot believe that the only living God of our universe was revealing himself and his way in Christ Jesus, and at the same time continue to follow the ways of this world.

A More Basic Reality

This is a more basic reality at the heart of our universe to which Christians must be conformed. Jesus called it the Kingdom of God, which is the Kingdom of our loving relationship first to God and then to all other men. The ultimate source of our lives and our personalities is God, the absolute standard of our morality is the loving will of God as he has revealed it to us, and our ultimate well-being and the abundance of our lives is dependent upon our conforming not to this world, but to the ultimate reality of this world—God and his Kingdom of Love.

We can wholeheartedly accept Paul's direction, "Be not conformed to this world"; but yet questions clamor to be answered. For we have had some very revolting nonconformists in whom it was hard to see any of the love and redemptive concern of God. We have no use for a lot of Marx-like and Gerald L. K. Smith-like reformers. Where do we find the dynamic strength to overcome the pull of our culture and yet be humble, loving and redemptive? The penetrating answer of Paul is, "Be ye transformed by the renewing of your mind." Simply refusing to conform helps not at all, unless our lives are transformed.

God does not call us through Paul to grit our teeth and be hardhearted moralists. He calls us rather to be loving, redemptive witnesses of his love and servants of his children. Perhaps no group of Christians has so obeyed Paul's direction and yet has rendered such loving, humble service to humanity as have the Quakers. And Thomas Kelly tells us the secret of their power and their love. He confesses: "The energizing, dynamic center is not in us but in the Divine Presence in which we share. Religion is not our concern, it is God's concern."

Our Source of Strength

The source of our strength and our love is God. We are not called to be reformers, but to be transformed nonconformists—to be men who live differently. Paul's word here is the Greek word from which we get our English derivative "metamorphosis." Paul is saying that God will radically and thoroughly change us. Jesus' word for it was to be "born again," and Paul's testimony was that when he opened his life to God in Christ "all things became new."

Consider, in contrast, the person who out of anxiety for himself and perhaps for his society, decides to grit his teeth, refuse to conform to the sins of his world, and live the perfect life of Christian love. Such a one usually becomes the rigid, cold person some of us know. Such people can speak of the love of God in the most hateful way. This is possible because their deep motivation is their own anxiety. They seek to live the Christian life because thus they hope to become secure and to make their society secure. In seeking to save their lives thus, they continue to lose them.

We are set free to love, however, only through God's love. It is natural for us to know anxiety. Whether we seek to heal our anxiety and strive to find peace through financial success or great military strength, or even by being perfect Christians, we shall ultimately fail, because we are still caught in the circle of our anxiety and subtle selfishness. Only as we know the infinite love of God as revealed by a Man on the cross can we be transformed. In profoundly knowing God's love we are changed from living like pathetic, emotionally starved children anxiously seeking to win the favor of rejecting parents by being "good." In truly knowing that "God so loved the world," we are transformed to live and love wholeheartedly, as those children do who know they are deeply loved. As we come to know in profound experience God's love, our minds are literally renewed and we are set free to love. God gives us power to overcome in our lives the social forces which drag us down, and yet to be loving and redemptive.

Do you long now to see this truth come alive in

people who are living today? Perhaps you are saying, "This is a truth too glorious for me. Though I believe in the revelation of Jesus, and know something of what it means to have God's Spirit live in me, I'm no mystic and I'm no saint. I live in a materialistic world, and its tough not to want my share, and its tougher to keep remembering that other people are starving. The iron curtain is down, and the propaganda wheels are turning, and it's tough not to hate. This idea that a Christian is one who lives differently is too strange for me. I can't imagine any modern man, and especially me, living it out. I wonder if there is any man who does."

Transformed Nonconformists

I think there are many. Look long and hard first at Toyohiko Kagawa. In a materialistic world, he accepted disinheritance from the aristocratic, rich Kagawa family in order that he might become a Christian. On Christmas Day 1909, he moved to the slums of Tokyo, where in a room six by six feet he lived fifteen years of his life serving in love and compassion the criminal, the diseased and the poverty-stricken. It was here that he first brought his young bride. Kagawa has earned hundreds of thousands of dollars in royalties from his books, yet has never spent more than $60 a month for himself and his family.

Kagawa refused to conform to Japan's nationalism and militarism, just as he refused to conform to his culture's materialism. With no cold hatred or disdain of his people, but only profound sorrow for their sin and the misery it brought, he took his stand against their mad national pride and the murderous wars it engendered. For such nonconformity the judgment of Kagawa's government was that he was a traitor, and they arrested him. But the judgment of countless Christians is that which Thomas Kelly expressed: that Kagawa is one "who knows the tendering of the Presence, a tendering which issues in the burden-bearing, cross-carrying, Calvary-re-enacting life." Kagawa has seen a God-Man on a cross and has become one who lives differently, humbly allowing the living God to work through him to reconcile the world to himself.

'Forsaking All'

Turn your eyes for a moment on Albert Schweitzer if you would see another whom God's redemptive love has empowered and lifted above the sins of his age. Though he had within his grasp all that this world counts dear—acclaim as a scholar, great popularity as a musician, fame and money—yet he refused to conform to the standards of his culture, and chose rather to pour out his life in service to God's people at Lambaréné on the Ogowe river in Africa. All his friends and relatives thought it foolish and preposterous that he should give up so much. Schweitzer's comment about these people "who passed for Christians" is enlightening:

> . . . it moved me strangely to see them so far from perceiving that the effort to serve the love preached by Jesus may sweep a man into a new course of life, although they read in the New Testament that it can do so, and found it there quite in order.

Schweitzer had become, and is still today, a transformed nonconformist. Look at his life of love and peace and service if you would see the words "men who live differently" take on flesh and meaning.

You know of Martin Niemöller and his refusal to conform to Hitler's madness while millions of his society were raising the roof of the peaceful world with their mad cry of "Heil Hitler." How I long for you to see the transformed, redemptive nature of his different life in the fact that the cynical, hard-bitten S.S. guards assigned to his cell had to be changed often; for nazis found that if they left the guards with him too long they were strangely changed by the love that indwelt this man. Thank God for those in nazi Germany who, by his grace, lived differently!

Today's Greatest Challenge

Today our world teeters on the brink of destruction. Materialism, nationalism and militarism have driven us mad. Selfishness, pride and mass murder are the characteristics of our age. In our day, fear has strangely overcome hope, despair replaces faith, and hate has conquered love. Our world groans and travails for new moral and spiritual leadership that shall cleave to the roots of our problems and save us. The Spirit of God longs for those who will allow him to reconcile the world through them. Our world demands men who live differently—those who will allow God to lift them above their decaying, sick-to-the-death culture and save it through them. We are called to be Kagawa-like and Schweitzer-like and Niemöller-like, to be not conformed to this world, but to be transformed by the renewing of our minds.

And yet the awful danger is that we will be satisfied with the hearing of it. We will not actually give instead of get. We will not share instead of keep. We will not love instead of hate. We will not heal instead of wound. We will not bet our lives on God's side, as Studdert-Kennedy did:

> I bet my life
> Upon one side in life's great war. I must.
> I can't stand out. I must take sides. The man
> Who is a neutral in this fight is not
> A man. He's bulk and body without breath.
> I want to live, live out, not wobble through
> My life somehow, and then into the dark.
> I must have God. This life's too dull without,
> Too dull for aught but suicide.
> I can't stand shivering on the bank. I plunge
> Head first.

God's call to you is to plunge! Be not conformed—be transformed!

Some suggest that a man's real confession of faith is his date book. Combine his date book with his checkbook and you have a more accurate expression of his faith.—*Frank B. Fagerburg.*

A Militant Christianity

By A. Milton Smith

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Ephesians 6:11.

SEVEN things are mentioned as making up "the whole armor of God": truth, righteousness, the gospel, faith, salvation, the Bible and prayer. Notice how these various parts of the armor are placed: loins girt about with truth; the breastplate of righteousness; feet shod with the preparation of the gospel of peace; the shield of faith; the helmet of salvation; the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit.

These things constitute the Christian's armor in the warfare of the soul. They are needed in order for us to be the kind of Christians we ought to be. If any part is lacking, we are weak at that point and vulnerable to the enemy. It would be well for each of us to check over the list and see if we have on the whole armor or if some of it is missing.

The whole armor is needed both for protection and for aggression. Standing means that we will not fall in defeat. Where there is defeat there is something lacking of the whole armor of God. The enemy knows the vulnerable points and he knows how to strike the defeating blow. The whole armor is needed for our own protection in the warfare.

But standing not only means that we will not fall in defeat; it also means that we will stand against the foe until he is vanquished. The whole armor enables one to be an aggressive Christian, to wage an offensive warfare. That really is the method of Christianity. When we get to the place where we are only defending what we already have, we have lost the conquering spirit. We are not called to a defensive warfare, but to launch an offensive campaign that will disturb the powers of darkness.

The necessity for putting on the whole armor is stated in verse 12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The opening word of the next verse is "wherefore," which means "because of this"—"wherefore take unto you the whole armor of God." The necessity of the armor is here emphasized. This spiritual warfare is a real fight. We fight against wicked spirits and evil conditions. And if we would win, we will have to be militant and determined.

The church on earth is the Church Militant, and the church in heaven is the Church Triumphant. So we are a part of the Church Militant. We are in the fight against sin. The church stands against evil regardless of where the evil is found. It cannot compromise and excuse sin, else it ceases to be true to its function. That is why the church stands in the vanguard of efforts to correct wrong. That has been its position across the centuries. It is its very nature. It cannot remain silent in the presence of wickedness.

The Church Militant

The Scriptures picture the church as a militant force in the world. Even before the Christian church was established the question was asked, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Who is she? She is that militant force which is against evil. Jesus said of his church, "The gates of hell shall not prevail against it." Paul spoke of Christians' being "good soldiers of Jesus Christ" and urged that we "fight the good fight of faith."

The early church encountered barriers and limitations, but it went gloriously on in spite of the things that would hinder. So militant were those early Christians that they counted not their lives dear unto themselves. No soldier ever died more willingly for a conquering hero than those early Christians died for their Lord. No cause in all history ever went forward with such complete victory against such odds. The Christians went forth with a conqueror's tread, winning victories not with carnal weapons but with truth and righteousness. Paul said, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:4).

It was this aggressive spirit that opened new churches in Asia Minor and in Europe. It was not an easy job to go into a pagan city and plant Christianity there. Those who did it braved physical dangers and overcame spiritual opposition. There were riots, stonings, imprisonments and beatings, along with other hostilities.

If these bearers of the gospel had not possessed a militant spirit they would all have gone back home, as John Mark did. What was true of the early Christians abroad was true about those at home. Christianity was on the move because of the dynamic spirit within the hearts of the believers.

The same militant spirit filled the hearts of Martin Luther, Wesley, Knox, and others of the passing centuries. It was the same spirit that

---

Editorial Associate A. MILTON SMITH is pastor of First Church of the Nazarene, Kansas City, Mo. Born in Nevada county, Arkansas, Dr. Smith has received degrees from Olivet Nazarene and Bethany-Peniel colleges and from the University of Oklahoma. He is the author of The Twelve Apostles *(Revell) and* The Seven Sayings about the Crucified *(Beacon Hill).*

opened work in mission fields around the world, the same spirit that enabled our leaders to hold tent meetings and home mission campaigns out of which came, and are coming, our churches.

It still will take a militant Christianity to win today. No amount of prestige, organization, education and equipment will take the place of a militant spirit. A fine program is an asset, but a rugged gospel, filled with zeal and passion, is indispensable. Souls are brought to decisions by earnest, urgent and impassioned efforts. When that spirit is lost, progress ceases. This is seen over and over again in the history of the church.

Evils Threaten Christianity

Many insidious evils threaten Christianity today. I shall mention three: indifference, corrupted Christianity, and anti-Christian forces.

Lukewarmness will never move the world to God nor move the church forward. Nominal Christianity is passionless, powerless, and almost Christless. It needs a blood transfusion. It needs increased blood pressure. It needs to be redeemed, converted, saved, justified and sanctified. It needs a spiritual electric pad, or a holy fire, or the warmth of the Sun of Righteousness. It needs to come alive and become active, aggressive and militant. One of the big threats to Christianity is the complacency of professed Christians. A lack of vital spark and of real heart have greatly hindered the cause. A lack of soul passion, of vision and of willingness to bear burdens has made much of Christianity so anemic that it is practically lifeless. Under such conditions there has been a lack of prayer, tears, yearning and earnest effort.

When people are like that it does not take much to turn them aside from the church altogether. There is not much strength to a church that is lukewarm, nor much life to a Christianity that is indifferent.

Attacks on Christian Principles

The Church stands in danger also from a corruption of doctrine and living. Not a great deal of emphasis is placed on doctine nowadays. Pleas for social justice and social service have supplanted doctrinal preaching in many instances. It is not unusual to see people from opposite theological camps fellowshiping one with another. Not many people could be excited over a religious debate. While it is good that we can be tolerant and feel kindly toward those of a different doctrinal emphasis, the danger is that we will not believe anything sufficiently strongly to be excited about it.

Another corruption of true Christianity is the teaching that one can be a Christian and live an unrighteous life. If one is taught and believes that, it is easy to live accordingly. A wrong belief will lead to a corrupt and mixed life. It is true that the faith and practice of many are low because of a lack of something definite and positive to believe and to live for. Question marks about Christ, the work of the Holy Spirit, and the inspiration of the Scriptures show up in the lives of the doubters. We need a positive faith concerning the great truths of our holy religion, and we need to live according to these truths. A great faith leads to a noble life, and the two together make for power and are an influence for righteousness.

One of the biggest threats against the church and Christianity today is antireligious forces. Some of these desire only to promote their own interests and in promoting their interests they destroy that for which the church stands. That could be said about the liquor trade and much of the entertainment interests. A minister was asked by a whisky dealer why he was against his business. The minister answered, "Because you are against mine."

But there are some subversive forces that plan deliberately to destroy the church. I am thinking now of communism. Dr. Rehwinkel in his book *Communism and the Church* emphasizes this point in detail. We all know that communism is against the church, but Dr. Rehwinkel presents facts that stab one awake. He points out that since Mohammedism in the 7th century there has been no threat against Christianity equal to atheistic communism in our day. Whatever the threat may be, the best way to combat this and other anti-Christian forces is to have and promote a healthy, vital Christianity.

A Militant Christianity is Needed Today

Communism is being promoted with a fervor and a passion comparable to that which characterized the old-time gospel preachers. Listen to a Communist speak, and you sense he is on fire with his message. Look at his face, and you see he is earnest and appealing. Communism is the nearest rival Christianity has for a missionary and evangelistic appeal. Unless the church is militant, and becomes more militant, it will have to pay in sacrifice and blood for its lethargy.

We cannot win without sweat and tears, but we can win by being wholehearted and by putting our redeemed lives at God's disposal. A zealous church, fervent in spirit, alive with its message and diligent in its efforts, will mean progress and victory.

As I look across history I see that the church has won over its foes in the past. It won over the dead and ceremonial religions of the 1st century. It was new then, and fresh with its beginnings, bathed in the spirit of power, electric with vibrant life, and spontaneous with outpourings of the Holy Ghost. It was a militant, aggressive and spirit-quickened church that won in the days of the apostles.

The church won during the next few centuries, but it took sacrifice, hard work, and the death of many believers. The field of Christian grain was thin, small and stunted. It was necessary to resow the field. It is said that the martyrs' blood was the seed of the church. Those Christians died in every tragic way, and Christianity lived in spite of the state, evil power, false religions and the satanic designs of wicked men.

The church lived and flourished anew during

the Reformation and in Wesley's day. The early days of our nation saw religion strong and effective. Great revivals, zealous groups in nearly all communities and mighty preachers of the Word, all helped to build a great nation. Religion was flourishing in America while rationalism was sapping the life of Germany. Now that country lies in waste and ruin while we stand as a mighty nation. Shall we follow in the footsteps of fallen nations, or shall we keep a warm spiritual life, being dynamic and militant?

It may be that again the world needs to be sown with new seeds. Sometimes crops resow themselves, but even so it becomes necessary at times to reseed the ground. Christianity thrives in two ways, by revivals and by persecutions. It may be that the church will be called upon to suffer great persecution again. Let us pray that it will not be necessary, and that we shall have a great sweeping revival instead of a sweeping wave of persecution.

God still lives, people are still needy, and there is a way to spiritual success and victory if we will be energetic and militant in faith and practice. Think not that there is no challenge today. We are assailed by the devil and his cohorts. The battle is on. Which way the victory goes and how, depends much upon us. What shall we do about it? Will we be indifferent, unconcerned, lifeless and stupid ourselves, and allow others to be deceived, duped, and used to the confusion and destruction of the holiest cause in the world today?

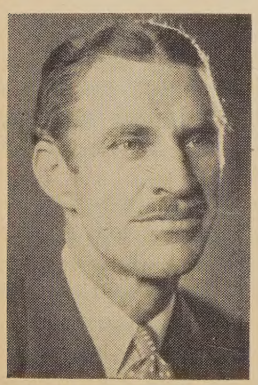
We should put on the whole armor of God and stand for Christ, and carry his message to all the world. We should tell our neighbors and friends of Christ's saving grace. His gospel should be preached to the ends of the earth. We should refuse to be lukewarm and preoccupied in a world that is confused and lost.

Fear—Public Enemy Number One

By Gaston Foote

Perfect love casteth out fear. I John 4:18.

A CURRENT magazine not long ago published a two-page photograph of a busy street corner; in the picture were hundreds of people going about their daily tasks. The caption over the photo read, "Of what are these people afraid?"



It was an interesting study of the psychological effect of fear upon the lives of people. Here was a mother with two children by her side, her arms filled with packages, with anxiety written on her face. Here was a businessman rushing into a bank, showing evidence of frustration as he missed the first section of the revolving door. Here was a young man leaning against a building, apparently with no place to go, whose eyes bespoke his sense of fear. The strain on the faces of all in the picture showed the evidence of private enemy number one—fear.

Never in my lifetime have people been so fearful as they are today. The world and the people in it are paralyzed by the sense of fear. Fear *is* private enemy number one; for out of fear comes a whole train of evils. You may write this down in indelible letters: what we fear we hate; what we hate we seek to kill; and when we seek to kill we destroy ourselves in the process.

Jesus evidently knew the power of fear in the lives of men. On numerous occasions he encouraged his disciples to be of good cheer, to be not afraid. "Thou shalt not be afraid for the terror by night . . . nor for the destruction that wasteth at noonday." "Fear not them which kill the body." "In the world ye shall have tribulation but be of good cheer, I have overcome the world." And Paul said, "For God hath not given us the spirit of fear; but of power and of love and of a sound mind." The Bible speaks to our need when it warns us of the destructive power of fear.

Types of Fear

Not all fear is evil. There are fears which are decidedly helpful. The fear of ignorance stimulates some of us to study. The fear of poverty stimulates us to save money during our productive years. The fear of ill health causes us to obey the laws of health and periodically consult a physician. Fear in this instance is a stimulus to protective action. The fear of disease stimulates us in habits of cleanliness. The sign at the railroad crossing is a legitimate appeal to fear; disregard it and you advance at your own risk. It was Tertullian who said of legitimate fear, "Fear is the foundation of safety."

Suppose, however, we dwell on these fears, give them too much of our attention. A man's fear of hunger may make him a miser or drive him to death by overwork. His fear of disease may make him a hypochondriac, causing death by nerves rather than by germs. His fear of failure may

---

This is the third in a series of four sermons on the general subject "The Psychology of Religious Living," preached by GASTON FOOTE, pastor of Grace Methodist, Dayton, Ohio. Dr. Foote is the editor of the recently published volume Communion Meditations *(Abingdon-Cokesbury).*

make him a coward. His fear of inferiority may make him an egomaniac. His fear of the future may make him take his own life. Fear, like so many virtues, overemphasized, becomes a deadly enemy.

The more complex our lives become, the more fears we have. Psychology has developed a whole new vocabulary expressing fear: acrophobia, fear of high places; claustrophobia, fear of closed places; monophobia, fear of solitude; even phobophobia, fear of fear itself. Let us analyze our own fears.

Fear Analyzed

We are afraid of ourselves. We are afraid that when the crisis comes we will not measure up to it. We are afraid that when temptation comes we will have insufficient strength to stand against it. We are afraid to compete with others because we might fail. Young people sometimes refuse to go to the university in pursuit of knowledge lest they fail in their examinations. Young men refuse to study music because of their fear of striking a sour note at the concert. Young men refuse to choose an exacting profession for fear of failure.

Too many of us are like the man in the parable of the talents. One man was given one talent, another two, and another five. The men with two and five talents doubled their talents over a period of time. But the man with one talent confessed, "Master, I was afraid, and hid my talent in the ground." Because he was afraid he might lose, he lost. Nothing ventured, nothing gained. We are afraid of ourselves, of our weaknesses, our limitations, our failures.

We are afraid of other people. We are afraid of their comments about us, their opinions concerning us. Public opinion is so unpredictable we are afraid it will turn against us. We remember Charles Lindbergh, the "Lone Eagle," who made the first nonstop transatlantic flight in history. Within thirty days he had received 3½ million letters, a hundred thousand telegrams and fourteen thousand packages. It took ten one-ton delivery trucks to handle his mail. He received fabulous offers for movie contracts. His picture was on every wall and his name was on every tongue. Nothing like this had ever occurred before. But where is our hero today? No one knows. No one seems to care. Public opinion is fickle. We are afraid of what others will say of us, afraid a fickle public will turn against us. We should remember that when we seek to please everyone we please no one, not even ourselves.

By-products of Fear

We are afraid of those who exceed or surpass us and threaten our security and leadership. Jealousy gnaws at the depth of our souls, for jealousy is a by-product of fear. We are afraid of the power of others over us. Rather than the healthy competition of being better than ourselves we seek to be better than our rivals. Such competition produces mistrust, mistrust produces hate and poisons the bloodstream of the hating person.

We are afraid of the future and of man's inevitable enemy—death. As the dark clouds of war hover over our horizon we see people even now giving way to hysteria as their sons are called to the service of their country. Last week I talked to a mother who was courting a nervous breakdown as her son answered the call of his country. She has already imagined him knee-deep in blood and mud in Korea, and as a result she cannot sleep. I do not minimize such a sad plight. I only say fear of the future can destroy our health and wreck our lives.

We often develop an unusual fear of death. It is obvious that our days are numbered. Death comes to all alike. Why bring it closer by fearing it? I once read the story of a man who, fat and forty, decided to take out additional life insurance. The doctor informed him that he had high blood pressure. Then his blood pressure *did* go up. He began to imagine his imminent death. He retained a trained nurse to look after him night and day. He installed a telephone in every room so he could call a doctor in his imaginary dying moments. He arranged his business and changed his habits in expectation of sudden death. As a result, he died, not of high blood pressure but of fright.

Mastering Fear

How can we master fear? I suggest a three-point program.

First, face your fears. The lives of many of us are full of secret fears, thrust into the attics and dark corners of our personalities. The first step in the elimination of fear is to confront it openly. Coleridge in "The Ancient Mariner" tells of the man who knew of the dread shape at his heels.

> Like one that on a lonesome road
> Doth walk in fear and dread,
> And having once turned round walks on,
> And turns no more his head,
> Because he knows a frightful fiend
> Doth close behind him tread.

Well, rather than run oneself to death in flight from a frightful fiend would it not be better to stop long enough to find what one was running from? Most of our fears dress up in Halloween costumes equipped with masks. Take off the mask and look the fear in the face. Examine it, see if you are justified in your fright.

You fear economic insecurity? On what grounds? I venture to say 75 per cent of the people in the world are more economically insecure than you are. Have you forgotten that St. Francis of Assisi chose poverty as his bride? Do you not remember that Jesus, whom you have pledged to follow, had the richest life on earth, yet he had no place to lay his head?

You fear the loss of health? On what grounds? Are you afraid the constant pain you feel is an internal cancer that will some day take your life? In heaven's name, go to a doctor and find out the truth. There have been many who, in imagination, began dying of cancer at the age of forty and lived to be eighty.

Cowards die many times before their deaths;
The valiant never taste of death but once.

Some of us were born in a time when our elders told us there were "boogers" in the dark. They sought to protect us from becoming lost or hurting ourselves, and of course did it in the wrong way. We take from our childhood our fears of the unknown, our fears of dark places, until as adults they work for our defeat. Isn't it sensible to turn the light on and see that no "boogers" infest the dark places?

The Hidden Roots of Fear

Many of our fears have rootage in superstition, which is another name for ignorance. They who trust in a rabbit's foot or horseshoes, who detour around ladders and have a perfect horror of black cats, are victims of fear. Drag these fears out in the open. Look at them in the light of reason.

Dr. William L. Stidger used to tell the story of a group of tourists driving down a highway when a black cat crossed the road. The driver yelled, "Spit over your left shoulder." While engaged in this questionable act they came to a curve, slipped and turned over. As the driver, bruised and bleeding, emerged from the wreck, he muttered, "Someone forgot to spit."

In Washington Irving's *Legend of Sleepy Hollow,* Icabod Crane, the gangling country school teacher, fell in love with the beautiful belle of the countryside. His rival was a younger, smoother-operating bully. There was a legend that near a certain creek in the neighborhood resided a headless man who rode a swift steed. When Icabod Crane came to the creek one dark night, sure enough the headless man on the swift horse pursued him. Icabod was heard from no more. Had he looked back he would have found that the "headless" rider was none other than his rival for his girl friend. Look at your fears; examine them in the light, and they lose their power over you.

Action Is a Cure

A second step in the elimination of your fears is to do something about them. One of the sovereign cures for unhealthy fears is action. Dr. Henry C. Link gives this illustration of a mother with six children:

> As a young mother I was troubled with many fears, particularly the fear of insanity. After the birth of the first child these fears persisted. However, we soon had another child and ended up by having six. We had little money and I did all my own work with little help. When I started to worry the baby would cry and I would have to look after him. Or the children would quarrel and I would have to straighten them out. Or I would remember it was time to start dinner or do the washing or finish the ironing. My fears were being interrupted by my duties to my family. Gradually my fears disappeared and now I look back on them with amusement.

Action eliminates fear. Statistics prove that there are more nervous ills among people of the leisure class than among people of the working class. If you fear economic insecurity, do something about it. Make provision through a program of insurance for the ordinary emergencies of life. The answer to less worry is more work. If you fear ill health, do something about it. This fear may be God's alarm signal. Consult a doctor, if need be, and observe the laws of health which you may now be breaking.

If you fear loneliness, do something about it. Loneliness is not a matter of isolation but of insulation. Possibly you have withdrawn from the world, pulled down the shutters, and then found yourself fearful of being alone. If you are a victim of monophobia it is possibly your own fault. If you are in love with no one but yourself you will soon find you will be hating yourself. Fall in love with someone else. Do you know the little newsboy who brings your paper? The new family that moved in next door? The invalid who lives on your block? Get acquainted with them. Someone is impoverished today because you withheld your friendship. The more you forget yourself, the more you become indifferent to the fears concerning yourself. Nurse yourself and you become an invalid. Forget yourself and you will enjoy mental health.

If you fear personal failure, do something about it. Prepare yourself for the difficult task ahead. Study the facts and when the time of test comes you will be ready with the answers. Longfellow said:

The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night.

Fear of the Lord

A final step in the elimination of fear is the development of a vital faith in God. The more fear we have, the less faith; the more faith we have, the less fear. This is the substance of our text, "Perfect love casteth out fear." The book of Proverbs has it: "The fear of the Lord is the beginning of wisdom." This does not mean that God is vindictive and that we should fear his punishment. Fear of the Lord is reverence for him, respect for his laws. And when we fear God in this sense we need fear nothing else.

It was my fortune three years ago to hear Bishop Berggrav, primate of the Norwegian Church, preach in Oslo. During the Nazi occupation, you will remember, Quisling turned nazi and began to persecute the church. He summoned Bishop Berggrav and said. "You triple traitor, you deserve to have your head chopped off." Berggrav replied, "Well, here I am." Berggrav's fear of God, trust in God, drove out the fear of Quisling. Woodrow Wilson once said, "The way to success is to be unafraid of anybody except God and his judgment." "Perfect love casteth out fear."

Afraid of the future? Afraid of death? When the shadow of the cross was over the shoulder of Jesus he turned to his disciples and said, "Let not your hearts be troubled, believe in God . . ." Well, let's believe in him so that when evening comes and we lie down to rest we need not fear, for God is in the night watches and awakes us in the morning.

By Leon D. Sanborne

Enjoy Yourself

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. I Corinthians 10:31.

I said in my heart, Come now, I will prove thee with mirth; therefore enjoy pleasure. . . . I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, . . . I bought men-servants and maid-servants; . . . I gathered me also silver and gold, . . . I got me men-singers and women-singers; . . . So I was great. . . . And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy.

THESE are thoughts from the ancient book of Ecclesiastes, second chapter. The same idea is expressed in the words of a popular tune some of us have heard too many times, "Enjoy Yourself":

Enjoy yourself; it's later than you think.
Enjoy yourself, while you're still in the pink.
The years go by as quickly as a wink.
Enjoy yourself, enjoy yourself; it's later than you think.*

Accurately Reflects Mood

We smart, educated people! We who have the wisdom of the ages on which to draw! We who pride ourselves on our ability to discover the truth, on our knowledge of how to live, how to discern right from wrong, how to think and reason and weigh the facts and know what we are doing! We enlightened people of a Christian nation in a modern civilization have our mood accurately reflected in those words, "Enjoy yourself." Do the things that will bring you pleasure today. Don't put them off till tomorrow, for then you may never get to do them. Eat, drink and be merry, for tommorow you die.

The tragic fact is that this philosophy is not limited to the author of the words or the singers of the song (one of whom said to me just last week, "That's exactly the way I feel"); it is the mood of our times, the spirit of our age, the basis on which life is lived by most people nowadays. Life is so brief; "enjoy yourself."

A popular song of a few years ago, "Drifting," carried the same note: so long as I am with the object of my affection, I'm willing to drift anywhere. "Enjoy yourself," no matter what you may be drifting toward. One doesn't have to look far for further samples of this philosophy. We are surrounded by them: Buy an automatic machine to do your washing so that you will have more time to enjoy yourself. Take a trip—to Florida, to Europe, to the Caribbean—to enjoy yourself. Work fewer hours. Let someone else take the responsibility. Go after a job with big money. Have only a small family. Never mind the old-fashioned laws and morals. Retire at an early age. Be wise; take it easy and do the things you want to do. Enjoy yourself.

Rewards of Self-indulgence

But there is one essential difference between our hit songs and Ecclesiastes. The songs end as they begin, with the emphasis on "enjoy yourself." But the next verse in the book of Ecclesiastes reads: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and a striving after wind, and there was no profit under the sun." In other words, enjoying oneself brings emptiness, weariness of spirit, gnawing doubt and a bitter sense of frustration. One must read the whole of Ecclesiastes, and indeed the entire Bible, to find the truth about this matter of enjoyment.

Our Christian faith teaches us something utterly different, the very opposite of "enjoy yourself." Christian leaders of another day summed it up in a score or so of well chosen words which they made first and fundamental in their statement of faith. They asked a question: "What is the chief end of man?" And they gave the answer, clear and unequivocal: "Man's chief end is to glorify God and to enjoy him forever. No reference to self, except as an instrument to glorify and enjoy God. No suggestion that our personal pleasure and predilection are to be considered, except as we find joy in God—in knowing him, in doing his will, in praising him. If we find joy in that, then our joy is justified and will last. Man's chief end is to glorify God and to enjoy him forever. Everything else is subordinate to that.

Here is the scriptural basis for this Christian

LEON D. SANBORNE's special interest is youth work. He formerly served as director of young people's work for the Presbyterian Board of National Missions and as director of the Westminster Foundation at Ohio State University. A graduate of Hamilton College and Union Theological Seminary, he is now pastor of Union Church, Berea, Ky.

*Used by permission of the copyright owners, Edwin H. Morris & Company, Inc.

philosophy, this statement of man's true purpose and goal in life, this fundamental fact of our faith. In I Corinthians we read: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (10:31). In Psalm 73:

My flesh and my heart faileth;
But God is the strength of my heart and my portion for ever.

In Hebrews: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (11:25). No hint here of the right or even the desirability of setting out to enjoy oneself, to seek pleasure for the sake of pleasure and satisfy one's whims and wishes.

'To the Glory of God'

"Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." That is a pretty strong statement, but there it is. Let's look at it more closely. Clearly it says that we should not eat or drink simply in order to satisfy our hunger or thirst or for the sake of the pleasurable sensation it brings. That could hardly be interpreted as for the glory of God. Again, the statement forbids drinking or eating that is harmful to one's physical and spiritual well-being, or would have a harmful effect or influence on others. If we ate or drank such food, it would certainly not be to the glory of God or to the edification of the children of God.

For we are the children of God, created by him. Our bodies are "temples of the living God." "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you?" asks Paul in his first letter to the Corinthians (3:16). We must regard our physical bodies in the light of this fact and realize that we must use them rightly if we would live for the glory of God.

God's Great Gifts

The way that eating and drinking can be to the glory of God is to look upon food as an example of God's great gifts to us. He who has given us life in the first place also provides for us what is necessary to sustain life. As we receive these good gifts and acknowledge our gratitude to him, the Giver of every good and perfect gift, our thinking about him is quickened and our appreciation of him is kindled.

Mealtimes are a constantly recurring occasion to think about God, his nature and his goodness; and by the very act of thinking about him, and by our sense of indebtedness to him, we are in a very real way glorifying him. And to think that some people—I fear most people—do not even pause before they eat to thank God and glorify him! They are too busy, perhaps, enjoying themselves, their food and their company. By this very simple act of grace before meals, we take an elementary but vital step to glorify God.

Let me urge all who are not in the habit of praying, silently or with others, at mealtime, to start that habit this noon, or if it has become simply a routine habit, to make of it a meaningful experience at every meal. "Whether therefore ye eat or drink . . . do all to glory of God."

A second way one can eat and drink to the glory of God is to share what he has given with others. Having guests for meals is far more significant than it seems at first. You are reaching out with your gifts from God and sharing them, thus making them have a double influence.

If your guests are there because of your love or friendship for them, you are expressing God's love—and yours—in a very definite, practical way. If your home reflects something of God's love—and surely a Christian home should do so—you are sharing something very important with others, something that is of greater value than food.

Then there are those sacrificial meals during Lent—having only a meager meal so that the saving we make can go to feed the hungry in other parts of the world. Somehow I feel that that is a wonderful way to glorify God—by giving his children elsewhere a more abundant life. The food will be welcome to their hungry bodies; but it will be as nothing, I suspect, compared to their joy in the knowledge of the love that prompted these physical gifts. I wish that such a plan might be continued as long as there are people in the world who are hungry—hungry for food and for the love of God that accompanies the gift of food. Here then, it seems to me, is a third way by which the act of eating and drinking becomes a means of enjoying and glorifying God.

Using Our Talents

Let our work, no matter how menial or insignificant it may seem, be not simply the completion of a task, the accomplishment of a duty, the fulfilling of an obligation, but let it be the using of our talent to the best of our ability in the way that is open to us, our means of participation in the world's work in this highly specialized age, our way of building God's Kingdom on earth.

Whatsoever ye do, do all to the glory of God. Instead of doing as little as you can and only what you like to do, instead of letting someone else do it, you as a Christian should welcome your work and use it as one of your means to glorify God.

The same can be said of our leisure time activities—recreation or vacation, sports or movies, reading or writing, fun or foolishness. None of these things is necessarily wrong in itself, though each one can, and sometimes does, become a vice or sin. All of us have some leisure time—some more than others—and we use it in different ways.

This then is the choice that we must take. Each one must decide what his dominant philosophy of life is to be. There is the philosophy of most people in the world: "Enjoy yourself"; "Eat, drink and be merry, for tomorrow you die"; "Let's go—who cares—you only have one life to live." There is the other philosophy, the way of Jesus Christ: "Man's chief end is to know God and enjoy him forever." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Jeremiah Buys a Field

By Renwick C. Kennedy

And I bought the field of Hanameel, my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. Jeremiah 32:9.

THE thirty-second chapter of Jeremiah records a story about the prophet that has significance for our time. The city of Jerusalem was besieged by the army of Nebuchadrezzar, king of Babylon. Jerusalem and Judah were obviously doomed. Jeremiah knew this and had prophesied the outcome. Zedekiah, king of Judah, was displeased with the prophet's courageous prediction of doom, and had punished him by shutting him up in prison.

In the midst of this dire situation Jeremiah's first cousin, a man named Hanameel, came to see him about a business transaction. A piece of family property, a field out at the village of Anathoth, the family seat, needed to be redeemed. Hanameel could not redeem it; therefore he asked Jeremiah to buy it. Otherwise it would pass out of the family possession. The transaction was in accord with Jewish land laws and Jeremiah understood it at once. He agreed to Hanameel's suggestion and bought the property. Evidences of the sale were given to Baruch, the scribe, who recorded them according to the custom of the times.

Jeremiah conducted this business matter very correctly and carefully. The papers were prepared, signed and witnessed. The seventeen shekels were paid. Baruch was instructed to record the sale in the public records and also to keep a private record. "For," said Jeremiah, "houses and fields and vineyards shall be possessed again in this land."

The amazing thing in this story is that Jeremiah bought the field at all. At the time he was a prisoner with his life dependent upon the whim of a foolish and vindictive king. At the time the city was under siege of the Babylonian army. The eventual outcome was not in doubt in anyone's mind except perhaps Zedekiah's. There was little reason to believe that the field at Anathoth would ever be possessed by Jeremiah or any member of his family. There were reasons for believing that none of them would be living very long, or, if still living, not in Anathoth. Yet Jeremiah bought the field and had the purchase carefully recorded.

The Roman historian Florus tells a similar story. He relates that when Rome was besieged by Hannibal the ground on which Hannibal's army was encamped was put up for sale and found a purchaser.

Editorial Associate RENWICK C. KENNEDY *is pastor of the Associate Reformed Presbyterian Church, Camden, Ala. He is also a member of the faculty of State Teachers College, Troy, Ala. He is a frequent contributor to such magazines as the* Christian Century, *the* New Republic, Better Homes and Gardens *and* Outdoor Life.

I

The story of Jeremiah's purchase of the field indicates that he had confidence in the future. The circumstances in which he found himself appeared hopeless, but he believed that life would go on, that houses and fields and vineyards would continue to be occupied at Anathoth, and that he or members of his family would continue to live there. Things were very bad at the moment of the purchase, but Jeremiah did not yield to hysteria or despair. He had no illusions about what was soon to happen to Judea. He knew that it was doomed. But, even so, he had the calm wisdom to know that out of the ruin life would emerge and that survivors would live at Anathoth.

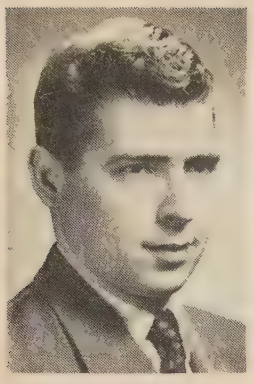
There is a simple truth in Jeremiah's quiet confidence in the future. Life does go on no matter how bad things are, no matter how sad, sorrowful, frightened or discouraged one may be. Our problems at times seem insoluble. But give them a month, or a year, or a few years, and most of the present problems no longer bother us at all. We probably have a new set, it is true, but they will get themselves solved in some way or other. Death comes to our friends and to members of our families. We feel that the loss cannot be borne, but life continues and after a while we become reconciled.

There was no defeatism in Jeremiah's attitude. There is much defeatism in the world at present, and a great deal of it in Americans. The future is dark and gloomy. Men are thinking: "War threatens to engulf the world again, war is inevitable, taxes take everything we make, our leaders are incompetent or corrupt, democracy has a self-destroying sickness within it, the Communists are going to take the world, therefore what is the use? Why try? Why keep on?" This is hysterical thinking, but it goes on in the minds of men everywhere.

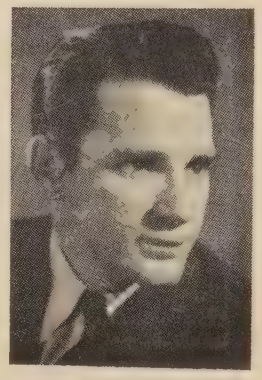
This is a bad attitude, whether in reference to world conditions or to personal experiences. It is the attitude of despair. Paul had a better one: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body."

Paul could have surrendered to the difficulties he met. In the 11th chapter of II Corinthians he records a list of his hardships. None of them de-

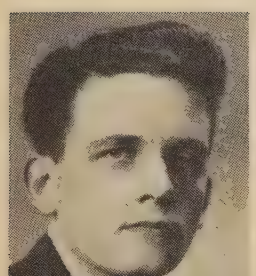
(Continued on page 18)



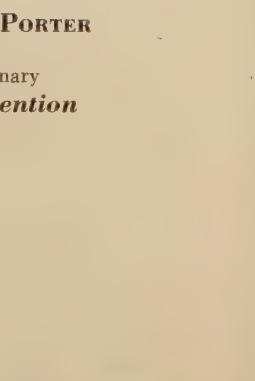
Robert Wayne Gish
McCormick Theological Seminary
Second Selection



Bill Lloyd Barnes
School of Religion, Butler University
Honorable Mention



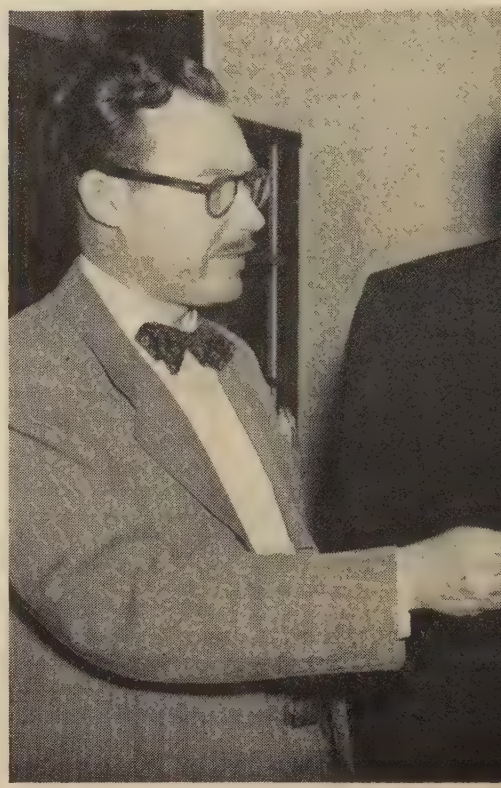
Ross Wilson Porter
Pittsburgh-Xenia
Theological Seminary
Honorable Mention



Masaichi Katayama
Drew Theological Seminary
Honorable Mention

Announcin

THE SEMINARIAN P



James E. Will (center) of the Evangelical T from John Nuveen (right), president of th (left), managing editor of The Pulpit.

JUDGES PICK N

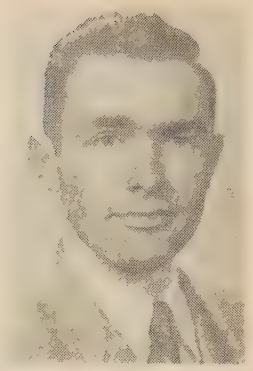
James E. Will, a 23-year-old second year Theological Seminary in Naperville, Ill., was narian Preacher of the Year. The selection wa Sunday Evening Club to create a greater inte a check for $100 and an expense-paid trip to persons attended the service. His sermon is p

The national board of judges which selecte inated by participating seminaries was compo of the Reformation, Washington, D. C.; Ger Methodist Church; Garland Evans Hopkins, ister of the Riverside Church, New York; Bra apolis, and a prominent Methodist layman; A Sunday Evening Club; A. Milton Smith, paste

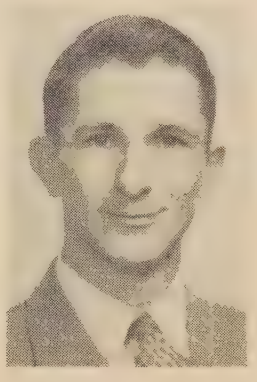
Second place in the selection was awarded Theological Seminary, Chicago. He received tion to The Pulpit. Bernard Burry, 27, Colle Okla., received the third place award of $25 a Honorable mention was awarded Bill Lloyd University, Indianapolis, Ind.; Dale S. Bring Gettysburg, Pa.; Frederick John Crump, 24, inary, Washington, D. C.; Ross Wilson Porter inary, Pittsburgh, Pa.; Masaichi Katayama, 2 N. J.; George Earl Stauffer, 26, Lutheran Th Teddy E. Turner, 25, School of Religion of Bu of these received a two-year subscription to T

Selection of
CHER OF THE YEAR

nary, Naperville, Illinois, receives first award
ay Evening Club, and Garland Evans Hopkins



Bernard Burry
College of the Bible,
Phillips University
Third Selection



Dale S. Bringman
Lutheran Theological Seminary
Honorable Mention

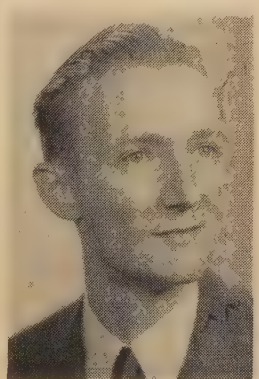
VILLE STUDENT

United Brethren student at the Evangelical
national board of judges as the 1951 Semi-
by The Pulpit in cooperation with the Chicago
ner-training in seminaries. Mr. Will received
e Chicago Sunday Evening Club. Over 1700
issue.

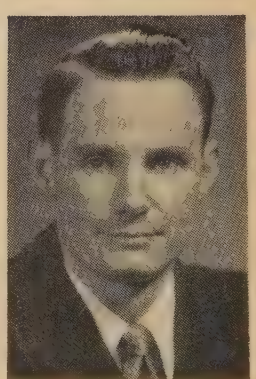
om among a large group of candidates nom-
F. Blackwelder, pastor of the Lutheran Church
bishop of the Portland, Oregon, area of the
or of The Pulpit; Robert J. McCracken, min-
er, vice-president of Pillsbury Mills, Minne-
er, director of the Chicago
zarene Church, Kansas City.

ne Gish, 24, of McCormick
50 and a five-year subscrip-
e, Phillips University, Enid,
r subscription to The Pulpit.
chool of Religion of Butler
heran Theological Seminary,
Adventist Theological Sem-
gh-Xenia Theological Sem-
logical Seminary, Madison,
inary, Gettysburg, Pa.; and
ty, Indianapolis, Ind. Each

Frederick John Crump
Seventh-day Adventist
Theological Seminary
Honorable Mention



George E. Stauffer
Lutheran Theological Seminary
Honorable Mention



Terry E. Turner
School of Religion,
Butler University
Honorable Mention

(Continued from page 15)

feated him. Jesus, too, could have given up in despair, but he did not. Both of them had confidence in the long-range future.

We need faith in the future. If there is no future for a person himself, there is one for others, for his family, his friends, his community, his nation, his world, his church. Life will go on.

II

Another lesson for us from this story about Jeremiah is that in the face of great difficulty and discouragement he did the task at hand. It was an unlikely time for him to buy a field, but it was a thing that needed to be done. It was his duty to redeem the field, and in spite of a bad situation he did it.

All people of courage carry on with duty and responsibility. It matters not to them that their personal lives may be shattered by tragedy, nor that the world may be crumbling about them or perhaps already is in ruin. They go ahead with the tasks that are at hand.

Simon Peter, some weeks after the resurrection of Christ, still puzzled by what had happened and uncertain of what his future was to be, said, "I go a fishing." Peter meant that he was going back to work, to the work he knew. It was a wise decision on his part.

All defeated peoples know the experience of doing their work under great distress and uncertainty. They also learn that their work is an essential part of their salvation. The war-ravaged countries of Europe have attempted to take up their tasks again. The defeated people of the south at the end of the Civil War turned again to their work. The southern poet Sidney Lanier is an example of carrying on with one's work in the world in spite of difficulty. Lanier had planned to go to Heidelberg University. The war came. He joined the Confederate army. He was captured and sent to a prison in Maryland, where he found a fellow poet, John Bannister Tabb. Lanier developed tuberculosis while in prison. The remaining years of his life were a battle against this disease and against poverty. In 1875 he wrote to Bayard Taylor, "Perhaps you know that with most of us of the younger generation in the south since the war, pretty much the whole of life has been merely not dying." But Lanier married, he worked at music and literature, he wrote prose and poetry, he lectured, he read, he studied, and, while he does not rank among the world's great poets, he does rank high among American poets.

Jeremiah did the task at hand even in the midst of imprisonment in a besieged city. We live in a besieged world, and perhaps circumstances in our personal lives have us in a prison of some kind. The best thing most of us can do is simply to go ahead with the daily job, with the task at hand, with our work in the world. There may be health and healing in going ahead with our work. The world is going to continue and life is going to continue, and probably most of us will live out normal lives in spite of the atomic bomb. The world's work must be done and our work must be done. This is true whether the circumstances of life are calm or chaotic. Jeremiah performed his duty in the midst of chaos.

III

Underlying Jeremiah's confidence in the future and his calm performance of his duty in the midst of disaster was his religious faith. He believed that God still was and that the affairs of Babylon and Judea and Anathoth were still in his hands. I think that he would have been less confident about the future and that he would have had a lesser sense of duty in the matter of buying the field had he been without religious faith.

There can be little doubt that this is one of the great sicknesses of men today—the absence or the decay or the weakness of religious faith. This is one of the great sicknesses of Americans.

Jesus taught that men cannot live by bread alone. But men have not believed his statement. We Americans are as guilty as anyone, and it may be that we are more guilty than most. Europeans seem to find more pleasure in the immaterial things of life than we do. Even the Communists have a spiritual quality in their devotion to their cause that we seem to lack about democracy and its benefits. They seem to be willing to die for what they believe. We have no such enthusiasm for our beliefs. On the contrary, we are a little skeptical about them.

In the present gloom, people are manifesting a wistful desire for religious faith, for something to hold to, for something to sustain them, for something to believe—maybe for God. We have about lost faith in science as a savior. We have lost faith in education as a savior. We have lost faith in material progress as a savior. We are frightened. We are hysterical. We are despairing. We need a savior and do not know where to look for one. We are hesitantly, wistfully and ignorantly beginning to wonder if there may be something to the God idea after all, if that man Jesus maybe had some truth, if there may not be something in the churches in spite of our dislike of them, if maybe Christianity really does have something to offer.

The surest way to write a best seller is to write a religious book, provided you have something to say—something of insight and understanding that will help people with their doubts and fears in the midst of their disintegrating civilization. They will buy it from coast to coast. They need something and they know they need it, but they do not know where to find it.

Jeremiah, in the midst of another disintegrating civilization, had a faith to sustain him. It gave him some degree of assurance about the future even at a very dark time. It enabled him to do his duty when others would have said the duty was unimportant since nothing mattered any longer. It gave him calm peace within. It freed him from too great worry. It sustained him.

That is our need—something to sustain us.

LESSONS FROM A DOG SCHOOL

A Sermon for Children by Ralph C. Lankler

I KNOW a lady who trains dogs. She says there are good dogs and bad dogs, just as there are good children and bad children. She also says that most bad dogs can be made good if they are trained in the proper manner. Of course, this may not be possible if it is an old dog. You know the saying, "You cannot teach old dogs new tricks." Well, the same thing is true about people. As they grow older it is harder to teach them new ideas, especially about religion and politics.

Now the thing that makes a dog good or bad, according to this lady who trains them, is whether or not they have good manners and know how to behave. In training dogs it is necessary to be very firm with them, to speak to them in a very positive manner, to jerk their necks with a collar chain if they don't respond, and to hold and slap their mouths if they growl. When a dog is well trained it doesn't need this treatment. It responds when you speak quietly and softly or just raise your hand in a gesture.

At the dog school taught by this lady, the masters and mistresses have to be trained, too. They have to learn how to speak to their dogs and treat them so that they will understand and learn to do what needs to be done. That might be a good way to teach Sunday school. If parents attended with their children, when they returned home they could continue to carry on the teachings that the children have learned in the church school.

Some dogs are not only wonderful as pets and great friends to have around; they are also useful. Some are good watch dogs. Some are good hunters. Others help farmers herd their cows and sheep. There have been cases where dogs have warned people of danger and even saved lives. The thing that the dog wants to do more than anything else in life is to please his master.

Well, that is the thing that all of us want to do in life, too, isn't it? We want to please our Master, Jesus Christ. We can please him not only by being well mannered and behaving ourselves but also by being friendly and useful whenever we have a chance.

RALPH C. LANKLER, pastor of First Presbyterian, Cortland, N. Y., is author of Stories to Tell Children *(Revell), a book of sermons for children.*

Two Prayers

For Independence Sunday

By Herbert W. Hahn

Pastor, First Methodist, Lee, Massachusetts

ETERNAL GOD, Creator of the universe, Maker of all things, Ruler of nature, who also rulest in the affairs of men: we thy humble servants look to thee and seek thy divine guidance. Thou hast been our help in ages past, and art our hope for years to come. Our fathers who braved the perils of the sea, and faced the hardships of beginning life new on the rocky shores of this continent, walked by thy guidance, and were not dismayed. Help us to follow their noble precedent, and be unafraid of the problems which confront us, that we may be strong and of good courage, and thus show ourselves to be children worthy of our sires.

In difficult times like these, when our own wisdom and the wisdom of those about us is insufficient for the day, be thou still to us the pillar of cloud by day and of fire by night, and lead us in right paths, for thy name's sake.

Grant us strength and fortitude that we may face the tasks which are before us, and succeed in building a new and more perfect world. Inspire us with the vision of prophets, saints, seers and holy men who envisioned a world of righteousness,

Continued on page 20, column 1

For the Seminarians

By Charles Clayton Morrison

Editor, The Pulpit

O GOD, thy goodness is everywhere round about us, even in these evil days. Thy wisdom lies open to our anxious hearts, even in this time of vast confusion. Thy light shines in all our darkness and thy love encircles our lives even as the mountains stand round about Jerusalem. We turn to thee in assurance of faith and in prayerful hope.

We thank thee for the church of Jesus Christ which is thy gift to us and to all mankind. We thank thee for those prophets and teachers whom thou hast ordained in the church to inspire its heart, to guide its course and to rebuke its waywardness. Especially would we remember before thee the schools of the prophets where dedicated young men study thy Word that they may preach it with understanding and insight and the power of enlightened conviction. Guide those who teach and those who are taught. God of the prophets, bless the prophets' sons. Upon these youthful Elishas let the radiant mantle of Elijah fall.

We wait with responsive hearts to hear a message from thee upon the lips of him who comes from his unfinished preparation to speak to us. Answer his own prayer for thy guidance in the

Continued on page 20, column 2

For Independence Sunday—continued

justice and equity for all. Enable us to build a nation in which just laws, equitable statutes and fair decrees are enacted, and are observed by the citizens of the land.

Teach us the wisdom of seeking first the Kingdom of God and his righteousness, and of working together for the common good; that we, under God, may establish social righteousness, economic justice, industrial peace, and fair practices for all.

In a greater measure help us also to work for international peace and good will among all races, classes and nations of men; and thus work together with thee in making the kingdoms of this world the Kingdom of our Lord and of his Christ. This we ask for the honor and glory of thy holy name; through Jesus Christ our Lord and Savior. Amen.

For the Seminarians—continued

present hour and, we beseech thee, fulfill the promise and aspiration of his heart for a fruitful and rewarding life in the ministry of thy church.

O God, who hast appointed a day when the kingdoms of this world shall become the Kingdom of our Lord and of his Christ, mightily move upon our nation and all the peoples of the world that they may turn and choose thy will as their will, thy way as their way, and thy peace as their peace. So lock our purposes to thy design that, in these anxious days, we may find assurance and hope, not in the wisdom of man, but in thy mercy. Through Jesus Christ, our Lord. Amen.

(Dr. Morrison offered the above prayer at the Chicago Sunday Evening Club upon the occasion of the preaching of the Seminarian Sermon of the Year, May 27, 1951.)

Pulpit Post

Less Advice Wanted

SIR: Somewhere you've asked for suggestions to make The Pulpit more effective. Your recent edition reminds me of some sage advice my old Scot father used to give me. He said, "Cheap advice is worth about what it costs."

The reason I've subscribed to The Pulpit is that in it I've found some sensible sermons. The best help you can give a preacher is to "show him some," as we used to sing in the children's game.

Most of your specialty items go down the drain with me. I've never seen a man who could tell another man how to preach. I learned by watching Charles F. Wishart preach, and in the two years I assisted him at Old Second Church in Chicago, he fouled out only once, and that was when he got off on that old chestnut, "There go the ships." Well, they would not go for him that morning. But hear him, or read him, by and large and you'd discover he knew how to do it. There are still great preachers in this land, and you have not heard from half of them. Give us more and better sermons, and less and less cheap advice.

Old First Presbyterian, JOHN H. CREIGHTON.
San Francisco, Calif.

Amen to Enslin

SIR: May I get in a quick but hearty Amen to the words of Morton Enslin concerning preaching from a manuscript—or without. I have observed that preachers who "just get up and talk" seldom know when or how to quit. And how can they ever remember what they said? A manuscript can be a means of grace and, properly used, it never shuts off the Holy Spirit.

First Presbyterian, FRANK K. MCDOWELL.
Coldwater, Tex.

Evolving Religion

SIR: We should become conscious of religion not as a solitary element of life, but as an evolvement. The revered and time-honored forms advocated and practiced by our respective groups call for a re-analysis in the light of truth and the total realism of life.

It appears that reason demands a supreme intelligence with a master design. Therein we perceive the source of all forms of life and the directive power. How significant are the words of our Lord when he declared that his Father worked until now and that he works. Then later "Greater works than these will you do." It appears, therefore, that each new age should offer a fresh presentation of religion. This Jesus taught and lived.

Accepting this view the walls of partition between the material and spiritual and between the sacred and the secular vanish, synthesizing all into a cooperative whole. Man's conscious integration into the divine design elevates him to a clearer consciousness of the presence of God. This is according to test. The promised continuous presence of the Lord becomes real, revealing the divine love. The reverse is true when man resists. Hope and despair lie here.

Methodist Church, H. G. HERRMANN.
Monroe, Ore.

No More Great Preachers?

SIR: Now that I am over my "mad spell" which followed the reading of "No More Great Preachers" by John R. Scotford, I see the funny side of it. To refer to that clear, progressive thinker (Dr. Sockman) as scintillating "for the benefit of the intelligensia"— 'taint so! I'd give a nickle to know what was back of that remark. Could it be his theology or his vibrant voice?

Hershey, Neb. C. G. ELLIS.

SIR: Fred E. Luchs' "People Your Sermons," John R. Scotford's "No More 'Great Preachers' " (can't see that it is controversial, it is a well written obituary), and Harold A. Bosley's "Christ Limited Is Christ Betrayed," plus Enslin's oracles, have made the recent issues of the new Pulpit mighty good reading.

Malta Congregational, JAMES C. TRIMBLE.
Malta, Mont.

What about the Music?

SIR: Ernest K. Emurian is very interesting under the caption "Ministry of Music" as he writes concerning great Christian hymns. However, his article is practically devoted to the ecumenical message of the *words* of those hymns.

Is it not a fact that this Christian treasure becomes a part of the life of the church chiefly through the inspired *music* which makes that possible? It was a moving experience a few years ago to hear German war prisoners sing *"Ein feste Burg,"* though I did not understand at all the words.

Berkeley, Calif. E. H. TIPTON.

Appetizer, Not Dessert

SIR: You can't do that to us—put the Editor's word in the caboose instead of the cab! I want the Event, Book, Thought of the Month as my appetizer, and while I grant it is good enough for dessert, it just ain't built that way! It gives zest to the whole issue, and no one likes to turn Chinese in reading method to get zesty. Please, please put "The Editor's Page" where all welcome mats belong—up front. Otherwise, The Pulpit is super.

Westminster Presbyterian, IRA L. LIVINGSTON.
Jamestown, N. Y.

The Pastoral Prayer—Laymen's View

By Walter L. Cook

THE majority of the people who attend Protestant worship do not listen to the pastoral or pulpit prayer. At a certain moment in the service the minister stands behind the pulpit and presumably leads the congregation in prayer. Actually, the people sit in the pews, woolgathering and daydreaming, frequently not awakening until the pastor gives utterance to one of his clichés, which, half unconsciously, they have been awaiting.

Ministers confess they have vaguely felt the inattention of people to the pastoral prayer, not only as they have prayed themselves but as they have had occasion to sit in the pew. Articles sometimes appear in religious journals which decry the sad state of public prayer, but the lay people who faithfully sit in the pews seldom mention the prayer and its value, or lack of it. Occasionally, at the close of worship, a member will murmer: "Thank you for your helpful prayer this morning," but usually the sermon, and not the prayer, draws lay comment.

Poll Taken

Agreeing with many clergymen that the prayer is mistreated, and hoping that the silence of the people does not indicate indifference, the writer took his misgivings directly to those who attend worship each Sunday. There was a risk involved. Church members might feel any investigation of their reaction to the pulpit prayer an invasion of a sacrosanct area. No expert at interviewing, he nonetheless armed himself with a clip-board and a list of 15 questions, and over a period of three months managed to talk with 40 of the faithful and not so faithful who "listen" Sundays to their ministers lead in prayer. Many of his apprehensions were confirmed as he consulted with young people and old, those who might appreciate the nuances of worship and those who could not. Not questioning the members of the church he serves (after all, he *desired complete candor*Q, *he requested* that each person interviewed consider others than his own pastor. In answering questions, the persons with whom he conferred were requested to recall their reactions to the prayers they had heard from the pulpit since childhood. The investigator went outside his own state and denomination, and found that people who worship in larger centers respond in like manner to the people who live in Maine.

Some of the frank questions which brought almost unanimous agreement follow.

Questions Asked

1. Do you listen closely to the pastoral prayer, or does your mind repeatedly wander? Thirty-four out of 40 admitted they seldom listened to more than half the prayer. The response to this question was so disappointing as to discourage further

research. But however rampant were the fits of abstraction, it was hoped that the questioning might reveal *why* all the inattention.

2. Do the ministers you know use trite phrases in their pulpit prayers? Thirty-two out of 40 gave "yes" as an answer, and 28 were able to repeat at least one such cliché. Some of the favorites were: "Where two or three are gathered together in thy name"; "We thank thee for this hour of fellowship and worship"; "In this world of chaos and confusion"; "From whom cometh every good and perfect gift." The people not only remembered threadbare expressions common to several ministers; they also recalled that each pastor seems to have his own home-grown variety. Little resentment seemed to arise over these hackneyed phrases. Rather they appeared to be thought of as being in the nature of friendly landmarks along a somewhat dull road that nevertheless had to be traveled to the end.

3. Do you feel the morning prayer is more important than the sermon? Thirty-eight responded with a "no," meaning as the prayer now stands in the worship hour. Then came a surprise. Thirty-six asserted that it *should* be of greater significance to the worshiper than the sermon. They were unable to supply reasons why it was so lacking in import.

4. Do you object to the minister's reading his prayer? Thirty-six objected, and with vigor. All attend liturgical churches, and although they adjust themselves somewhat to a minister who "reads it," they would rather he had his own eyes closed. When a minister is fluent or eloquent several confessed they "peeked," watching to see whether he was reading. Once they were satisfied that his words were coming extemporaneously they confessed to a feeling of relief.

5. Should the prayer be an impromptu offering, or should the minister carefully prepare it? Thirty felt he should prepare, but many believed he should not write down nor outline his ideas. Some plainly intimated that they thought a minister's day-to-day prayer life should be of such significance to him that a small amount of planning would enable him on Sunday to pray acceptably in public. It had not occurred to many that private and public prayers should be different.

6. Do ministers, in the morning prayer, lift up your heart to God? That is, do they voice your requests and your thanksgiving? Thirty-two were dubious. They thought the minister as he prayed was inclined to outline his theology (they said: "What he believes"), sometimes preach sermonettes at them, and talk in a vein remote from them. They felt the prayer was simply a two-way relationship: something established between the minister and God while they sat in the pews as mere spectators.

Other questions answered indicated that the people appreciate Scripture verses and phrases from the Psalms woven into prayers. They do not object to poetical couplets but like them to be familiar.

Something Amiss

Undoubtedly something is amiss. The majority of clergymen who express themselves regarding the public prayer seem to feel that the blame for its failure to register with the congregation lies almost entirely with the leader. They lament his lounging attitude toward it, his unwillingness to prepare for it, his reluctance in seeking to improve it. Thirty-four people out of 40 acknowledged that they attended to less than half the pulpit prayer, but the minister need not hold himself altogether responsible for the preoccupation of his parishioners on Sunday morning. Day after day, by means of radio alone, an unrestrained barrage of words is being flung against the eardrums of our churchgoing people. It is discharged by strident advertisers, blatant commentators and shrill comedians using flamboyant terms and vivid colloquialisms. Little wonder that the measured and sometimes restrained language of prayer and worship fails to capture

---

WALTER L. COOK is pastor of First Baptist, Bangor, Me. He was educated at Greenville College and Andover-Newton Theological Seminary. He is chairman of the Christian education committee of the United Baptist convention of Maine. He is listed in Who's Who in New England.

the attention of jaded minds hourly bombarded with lurid superlatives.

Furthermore, the failure of the prayer to be all it should be may not indicate lack of preparation on the part of the leader. Let us face it frankly: our people may be the ones who come unprepared to worship. Many churchgoers arrive breathless, having slept late to compensate for a week of slavery and a Saturday night of tomfoolery. Since they are human, the distractions that propel them away from worship are far more numerous than those which induce it: the new face in the choir, the flubbed organ note, the rolling penny describing a wide arc on the hardwood floor, the buzzing fly which never seems to find a landing field. These and a thousand remembrances of the week's toil and tears, mistakes and heartaches, gains and losses rise up to bemuse the church attendant. The voice of the clergyman, however rich and cultivated, is sometimes no match for the voice of reverie.

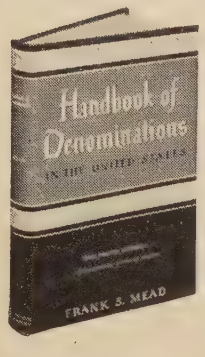
Prayers Are Helpful

For our encouragement, however, we might remind ourselves that even though people do not listen to the words of prayer they may find a blessing in it—a blessing that is more than smug satisfaction dipped in pious feeling. (Such a feeling was recently expressed by a woman who told her pastor: "When I go to church it always makes me feel comfortable all the rest of the day." If she got soothing syrup from the prayer, she ought to have received pinpricks from the sermon. How inadequate is the mood induced by prayer if it is only a genial sensation!) When all heads are bowed a blessing may come to the worshiper as he finds himself a part of the fellowship of reverence. In the quietness of the moment there may come a sense of the overarching greatness of God. Words may not lodge in his mind, but a "deeper peace not known before" may infuse his spirit.

The fact that many people seem to think the pastoral prayer should be the most important part of worship suggests to the clergyman that he should increasingly appreciate the scope of his opportunity. That pulpit prayers may be deeply meaningful long after they have been uttered is suggested by the words of a devoted layman as he showed two ministers through the edifice in which he had worshiped from childhood. Said he: "I can still hear the echoes of Elder Frohock's prayers in this room." The petitions of the Elder Frohock had not sounded in that hushed sanctuary for 35 years. Such a word from a faithful deacon might serve as a challenge to those of us who Sunday after Sunday must lead in prayer, inspiring us to struggle against the formlessness and awkwardness of which we are so frequently guilty. Then more often we might hear from our people the word which came to an earnest and diligent minister as, during the week, he visited a loyal family where sorrow had recently set its seal upon the home: "Your sermon last Sunday was helpful, but your prayer was even more of a blessing."

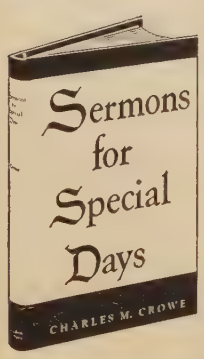
Distinguished *New* and *Recent* Books

from Abingdon-Cokesbury



HANDBOOK OF DENOMINATIONS
In the United States

FRANK S. MEAD. Fascinating reading and authoritative facts for everyone who seeks better understanding of his religious neighbors. An accurate, convenient handbook that brings the latest and most authentic data available on 255 religious groups in America—their history, doctrine, organization, and present status.
ARRANGED ALPHABETICALLY. COMPLETELY INDEXED. **$2.50**

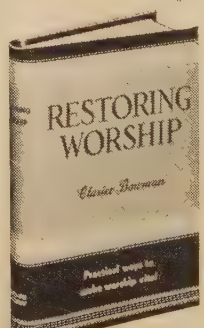


SERMONS FOR SPECIAL DAYS

CHARLES M. CROWE. These eighteen fresh, personal messages point the way toward solving the problems of every day by applying the spiritual meaning of the special days. From New Year's through Christmas, here are special-day sermons that are concerned with the everyday interests of men and women in the pews—a rich source of materials for timely preaching to meet the needs of today's congregations. **$2**

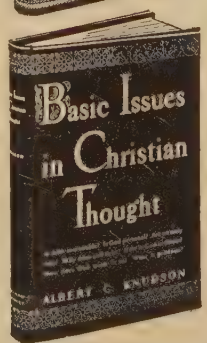
RESTORING WORSHIP

CLARICE BOWMAN. "A presentation of practical ways to make worship vital for individuals and groups."—*International Journal of Religious Education.* **$2.50**



BASIC ISSUES IN CHRISTIAN THOUGHT

ALBERT C. KNUDSON. "States the fundamental principles of a rational personalistic theology in remarkably compact and persuasive form."—*Edgar S. Brightman.* **$2.75**



FRUITS OF FAITH

J. RICHARD SPANN, Editor. Eighteen Christian leaders examine the results of Christianity —in the individual and in society. "Richly worth while."—*The Living Church.* **$2.50**

At Your Bookstore

Abingdon-Cokesbury

Our Thanks to Thee

Crucifer. 8.7.8.7. D

For the beauty of creation,
Sun and stars' bright panoply,
Hills and mountains, fruitful prairies,
Gliding streams and bounding sea;
For thy gardens, gemmed with color,
Forests, rich in bush and tree,
For the beauty of creation,
God, we give our thanks to thee.

For the love of thy revealing
In the gift of thy dear Son,
That we might not walk in darkness,
But in light, till life is done;
May we follow in his footsteps
On the path that thou dost give;
Doubting not, but all-confiding,
May we walk, and truly live.

For the guidance thou assurest
Through the days thou givest here,
For the faith in our hearts glowing,
Bringing hope and boundless cheer;
Knowing thou dost walk beside us,
We shall never lonely be;
For thy guidance and protection
Lord of Love, our thanks to thee.

THOMAS CURTIS CLARK.

Tools

FOR THE MINISTER'S WORKSHOP

Do you have every one of them?

THE MINISTER'S JOB

by ALBERT W. PALMER

"Out of a rich and fruitful ministry he brings a sum total of shrewd observation, insight and experience that make the book a joy."—HALFORD E. LUCCOCK **$1.50**

WITH SINGLENESS OF HEART

by GERALD KENNEDY

Here is the pastoral ministry today as Bishop Kennedy sees it. "It is new in approach, contemporary, relevant, challenging. I commend it heartily to laymen as well as to ministers."—BISHOP JAMES C. BAKER **$2.00**

PASTORAL COUNSELING:

Its Theory and Practice

by CARROLL A. WISE

"This book will help the pastor not only to develop a workable technique for himself, though it will do that also. It will help him to maintain at all times a helpful spirit toward his people."—*The Telescope-Messenger* **$2.75**

THE BUSINESS ADMINISTRATION OF A CHURCH

by ROBERT CASHMAN

"Invaluable to ministers, but it is no less important to church treasurers and other laymen."—*Christian Register* "There is not a church which would not find something that could be appropriated with profit."—KARL QUIMBY **$2.00**

THE FINANCES OF A CHURCH

by ROBERT CASHMAN

"A very compact, authoritative and useful manual on church finance. There is an abundance of miscellaneous material for preacher, churchmen and church women. Mr. Cashman's volume assumes a position of leadership in its field."—WILLIAM H. LEACH **$2.00**

THE MINISTER'S SERVICE BOOK

***Edited by* JAMES D. MORRISON**

"In its compact pages can be found suggestions, adequate to meet the needs of those multiform duties and occasions that throng a minister's life."—*Watchman-Examiner* **$2.00**

LET NOT YOUR HEART BE TROUBLED

***Edited by* JAMES D. MORRISON**

"A fresh, useful book for a pastor's continual need, that of bringing help and comfort to bereaved families."—*The Pastor* "The choice of material is excellent."—*The Lutheran Quarterly* **$0.50**

HIGHLAND SHEPHERDS

by ARTHUR W. HEWITT

"It will send a glow through the heart and the ministry of every rural preacher, and will illuminate the mind and heart of every city pastor as well."—CHARLES CLAYTON MORRISON "Full of good common sense, sparkling wit, practical suggestion, real inspiration."—*The Pastor* **$2.25**

THE SHEPHERDESS

by ARTHUR W. HEWITT

"A volume of unusual merit and insight."—*Zion's Herald* "Refreshing and rewarding reading."—*The Lutheran Quarterly* "Readable, provocative, helpful and worthwhile."—*Andover-Newton Theological School Bulletin* **$2.00**

GOD'S BACK PASTURE

by ARTHUR W. HEWITT

"Chock-full of the salty humor, mellow wisdom, and consecrated common sense which many of us have come to find characteristic of Dr. Hewitt."—*Chicago Theological Seminary Register* **$1.75**

at your bookseller • **HARPER & BROTHERS** • **New York 16, N. Y.**

Sermon Summaries

I Thirst

Sir, give me this water that I may not thirst. —John 4:15.

WE humans take the things about us for granted. The natural resources God has given this earth have been used and squandered with utter disregard to the needs of future generations. Interestingly enough, just let one of these commodities become scarce and our whole attitude is changed. This is especially true with the common substance, water. It is easy to assume that there will be enough water for us to drink, enough for our crops, for washing our clothes and behind Junior's ears, to transport ships and supply our industrial needs. Without a doubt, water is a vital part of an industrial civilization, and nobody has qualms about using and even wasting it.

In the part of the world where our Lord lived, there was a far different attitude toward water. Samaria was an arid land. Water was used only for the most essential needs, and wasting it was a grave sin. Drinking water was rationed, and I am sure the little Samaritan boys delighted in not having their ears washed so often.

Jesus used a common yet very vital substance to illustrate an important spiritual message. He was journeying up through Samaria in order to get to Galilee. He was leaving Jerusalem, knowing that the time was not yet ripe to call the issue with the Pharisees who opposed his teachings. To take the short cut up through Samaria was not the common thing for Jews to do. Samaritans and Jews were traditional antagonists. The Jews looked upon the Samaritans as inferior and refused to have any social dealings with them. Indeed, one is reminded of the tensions we have today between various social groups. In a neighboring town the tension between Roman Catholics and Protestants has developed to such a pitch that one businessman was forced to close his shop and enter a mental hospital for psychiatric treatment.

As we can see, the curiosity of the Samaritan woman was aroused by this Galilean, and Jesus was a master in captivating the interest of any who would listen to him. He was trying to tell the Samaritan woman about a different kind of water — "living water." "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst."

Anyone who is worth his salt has a thirst for a life that is filled with meaning and purpose. For what do we thirst? It is our desires that motivate the things we do with our mortal life. Evil comes out of perverted desires. War is a glaring example of man's perverted desire for political power and wealth. Crime is the result of man's perverted desire for material things which he is unable to get by legitimate means.

But there are also desires that lead men along constructive lines. The musician sees his desire fulfilled only when he is willing to spend endless hours in practicing. The physician attains his desire through a willingness to spend years in study, practice and work, which often interfere with his comfort.

A yearning, a desire, yes, a thirst is needed in every life to lead it in the pathway to God. Christianity holds its high place in our society because of the countless believers who hunger and thirst after righteousness. The Christian without a thirst for the righteousness of God is no longer a true Christian. He is indeed worse off than the pagan, for his ability to see wrong is paralyzed. Just as fish that have lived for generations in underground caverns have eyes, but because of a lack of light have merely a shriveled optic nerve, Christians who have allowed themselves to go into secularistic caverns suffer from a shriveled ability to discern right from wrong.

Knowing that we have a living Lord who can lead us into immortality, we can keep saying, "I thirst." Interestingly enough, the concept of an immortal living Lord has been the molding factor of history for the past two millenniums. We must keep in mind that the influence of our Lord is not so much contained in the written word; it must be seen in our actions.

If we wish to achieve life after death, then we must live the life that cannot die. We all know of Christians of sainted memory who still live in our minds even though the portals of physical death separate us.

Living the life that is immortal today means that we must love those whom the press and radio call our enemies. We must be willing to walk the second mile when required to walk only the first. Our other cheek must be turned when the first one is struck. Our material blessings must be shared for the further building of God's Kingdom. We must show their error to those who claim that hungering and thirsting after the life that our Lord taught is outmoded and inapplicable. Christians must be willing to stake their all on the promise of living water, which is received through a thirst for Christlike righteousness.

This, I feel, is what our Lord meant when he said to the Samaritan woman at the well: "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give will become in him a spring of water welling up to eternal life." Are we willing to say with the woman of Samaria, "Lord, give me of this water, that I may not thirst"?—*Donald G. Holsopple, Chippewa Valley Church of the Brethren, Rock Falls Union, Mondovi, Wis.*

Pulpit Calendar

July 1—Seventh Sunday after Pentecost; Independence Sunday (U.S.A.); Dominion Day (Canada).
July 4—Independence Day (U.S.A. and the Philippines).
July 5—Fast of Tammuz (Jewish).
July 8—Eighth Sunday after Pentecost.
July 15—Ninth Sunday after Pentecost.
July 22—Tenth Sunday after Pentecost.
July 29—Eleventh Sunday after Pentecost.
Aug. 5—Twelfth Sunday after Pentecost.
Aug. 12—Thirteenth Sunday after Pentecost; Tishah Beab (Jewish).
Aug. 19—Fourteenth Sunday after Pentecost.
Aug. 26—Festival of Christ the King.
Sept. 2—Labor Sunday.
Sept. 3—Labor Day.
Sept. 9—Seventeenth Sunday after Pentecost.
Sept. 16—Eighteenth Sunday after Pentecost.
Sept. 23—Nineteenth Sunday after Pentecost.
Sept. 26—New Zealand Day.
Sept. 30—Twentieth Sunday after Pentecost.
Sept. 30-Oct. 7—Religious Education Week.
Oct. 7—Twenty-first Sunday after Pentecost; World Communion Sunday.

SEASONS: Whitsuntide and Kingdomtide.

ALTAR COLORS: Whitsuntide and Kingdomtide, green.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of nationwide or denominational significance.)

When It's Better to be Disliked

Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.—Heb. 12:3.

"BLESSED are those who are persecuted for righteousness' sake." It seems strange to call "blessed" those who are hunted down and tormented, doesn't it? It's so much more agreeable to be called "a good fellow." Nevertheless, opposition and ridicule have often been the experience of earnest Christians.

Before anyone claims the blessing promised to the persecuted, he had better make sure he is not merely queer or cantankerous. Others may be against us for good cause. There's much truth in the proverb, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (16:7). Perhaps that is why the beatitude we're now thinking about stands at the end. We're to make sure we haven't given provocation to others by failing to be sufficiently humble, penitent, meek, peaceable.

When, however, we're disliked for trying to do the right thing, we may think of ourselves as belonging to the

company of God's great servants. "So men persecuted the prophets who were before you," said Jesus. It has never been easy for the prophet with his new truth, the inventor with his new machine, the reformer with his new plan, to uplift the afflicted. It's comforting to remember this when something we do or say, out of loyalty to a sensitive conscience, is criticized and opposed.

Our endurance of unpleasantness is evidence that we know that some things in life deserve our best loyalty. It is a fine thing to see clearly what we ought to do and then do it, not allowing anybody to laugh us out of our duty or jeer us away from our convictions. Shouldn't we at the risk of misunderstanding and ridicule take a stand for decency in speech and entertainment? Shouldn't we with equal firmness take a stand for the church and its right to expect of us regular Sunday attendance?

By standing firm for what we believe to be true and right, we grow in character. When a person refuses to take the easy way out, choosing instead to face opposition and ridicule, he feels a new mastery of himself. His character takes on new dimensions. He becomes sturdier and stronger. He enters into the comfortable feeling of Job, who could declare before God that he had "never kept quiet within doors, afraid of what the crowd would say, dreading public opinion" (31:34, Moffatt).

When we persist in doing what we believe is right, despite the unpleasant consequences, something good often comes out of our effort. Paul wanted his Philippian friends to know that his imprisonment, unpleasant as it was, had "really served to advance the gospel" (1:12). It was during an imprisonment that John Bunyan wrote, or at least began to write, *Pilgrim's Progress.* Sometimes, opposition diminishes as people come to see what we are trying to do, and support is won for our cause.—*J. Francis F. Peak, First Baptist, Wildwood, N. J.*

The Work of Christ

SOMEONE has said that the difference between religion and Christianity is that "religion is man seeking after God, while Christianity is God seeking after man." This much we know is true: Christianity is a revelation of God, not a discovery of man. Paul sums up the good news of God's revelation by telling us that "God was in Christ reconciling the world unto himself."

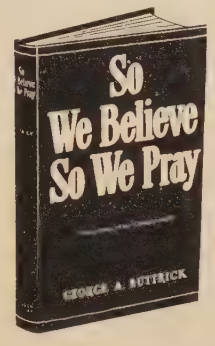
In Christ we behold the nature of God. If we want to perceive the glory of God, we must watch it at work in the person of Christ. God, in these days, means many things to many people. But to the Christian he is the Father of Jesus Christ, and the glory that is in the Father is to be found in the person and work of the Son. What better definition of God can we give to the world than to point to Christ?

Christ not only reveals the nature of God, but he also reveals the nature of man. In Christ we behold the kind of men we are, and at the same time the kind of men God intended us to be. Our imperfection shows up all the more against the background of his perfection. He is the perfect example of the perfect man.

Christ also restores that lost harmony between God and man. Sin is the chasm that must be bridged. Christ is the great reconciler. He bears our sins and pays the penalty before the judgment seat of God. This is the meaning of Calvary. It is the cross which reveals most of all the depravity of man, and at the same time the worth of man. It was man who crucified Christ, but it was for man that Christ allowed himself to be crucified. It is man's sin which makes possible the cross, but it is God's grace which transforms it into the means of man's redemption. It is on the cross that we see God's justice being met and God's love being bestowed. This is the meaning of the Apostle's word, "God was in Christ reconciling the world unto himself." This is the cornerstone of our faith. It is the means by which and through which we enter into an eternal fellowship with God.—*Richard O. Partington, Cumberland St. Methodist, Philadelphia, Pa.*

Preachers' Choice!

***Recently included in *The Pulpit's* monthly listings of top ten "Books Preachers are Reading."**



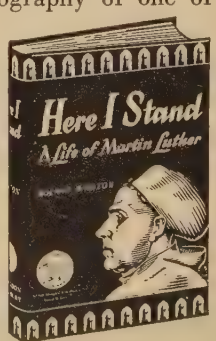
SO WE BELIEVE, SO WE PRAY
By **GEORGE A. BUTTRICK.** "The reader here finds the unusual depth of insight and vividness of style characteristic of all Dr. Buttrick's books. The chapters are inviting and deal interestingly first with the fundamental convictions of our faith, then with the relation of our faith to prayer. Exploring the Lord's Prayer, clause by clause, the writer shows it to be the supreme expression of our faith. In addition to stimulating his mind and stirring his heart, this book will give the preacher a number of fine homiletical illustrations."—*The Pulpit* **$2.75**

ANOINTED TO PREACH
By **CLOVIS G. CHAPPELL.** "A graphic and immeasurably helpful discussion of how to go about making this preaching mission the strongest and dominant part of your ministry."—*Pulpit Book Club* **$1.50**

COMMUNION MEDITATIONS
By **GASTON FOOTE.** "A long-awaited answer to a deep-felt need for guidance and example as to what can be done to enlarge the significance and inspiration of the Sacrament of the Lord's Supper."—*Expositor* **$2**

WHAT ARE YOU LIVING FOR?
By **JOHN SUTHERLAND BONNELL.** "How the rich resources of God may be used in finding life's ultimate purpose and reaching its higher goals. The style is direct and appealing, a personal message to strengthen and guide."—*Expositor* **$2**

HERE I STAND
A Life of Martin Luther
By **ROLAND H. BAINTON.** "An exciting biography of one of history's greatest men . . . written in an easy, readable style . . . an invaluable contribution to our knowledge of the Reformation period in history. . . . Behind its value as a lively and accurate portrait of the personality of Luther lies its still greater value as an aid to understanding the impulse and nature of the Protestant movement in its formative period."—*Christian Century* **$4.75**



At Your Bookstore

Abingdon–Cokesbury

The ways of preachers are past finding out. Any man, who, on a salary any truck driver would spurn, pays his bills, educates his children, gives to every worthy cause, and still manages to provide a small income for his old age, is somewhat of a genius, or so it would seem! How does he do it? He considers these three facts:

1. Savings accounts are excellent but an insurance policy serves a double purpose—it secures against loss of life and arranges an income for retiring age.

2. The minister profits most from an institution organized by ministers for ministers. Thus, he secures a good policy at a low rate because he enters a group of selected risks.

3. Ministers inquire among their friends and hear about one company which enjoys the full confidence of the clergy of all denominations. This concern, to which more than 20,000 ministers belong, has given 234 years of distinguished service, is bigger and better than ever. Its 1951 record invites investigation and merits action.

If you are a minister planning for the future, cut the clipping and send it today to

THE PRESBYTERIAN MINISTERS' FUND
Main Office, 1805 Walnut Street
Philadelphia 3, Pa.

(7 branch offices from coast to coast)
An Interdenominational Life Insurance Company for all Protestant Ministers.
ALEXANDER MACKIE, *President*

Please send me information about:
☐ Protection
☐ Retirement Income
☐ Juvenile Insurance
☐ Family Income

Date of birth.....

Name.....

Address.....

City.....Zone.....State.....

"More than a Business—an Institution"

Pulpit Patter

By Morton S. Enslin

Don't Make Little Children Suffer

ONE of my most vivid memories from childhood is the Sunday morning when my mother told me that she thought I was old enough to listen to the sermon. In those days, at least in our church, there was no nursery or children's church. Regularly I sat in the family pew. I liked to join in singing the hymns and in the responsive reading. During the sermon I read a book which I brought for the purpose. The service was thus a pleasant occasion, and Sunday morning a time to look forward to.

Then on this morning came the momentous decision. At first I was a bit disappointed. The night before I had reached a most interesting section in my book and had anticipated finishing it in church. The shock, however, was lessened by the feeling that I had arrived: I was old enough to listen to the sermon. And during the following months I turned it into a game. Most of what was said was to me quite unintelligible, but I used to hunt for something the preacher said that I could comment upon at the dinner table.

Personally, I think this was an admirable introduction to the mysteries of church attendance. I have never gone to church from a sense of duty; I go because I greatly enjoy it and cannot think where I would be happier of a Sunday morning. This seems to me the proper attitude; and now that Mother's Day has just passed, I record with gratitude what appears to me to have been a not unimportant element in producing a lifelong habit.

During my more mature years I have not infrequently seen inflicted upon other children a torment from which I was mercifully spared. I mean the "Children's Sermon." Again, to keep the record clear, I hasten to say that the "Children's Sermon" is not a part of the service in the church where I now worship. This fact too I report with gratitude. But every now and again I am in a service where the preacher appears to find it necessary to attempt this stunt.

I want to be fair. There are undoubtedly some ministers—I shall mention two—who can and do perform this task admirably. All power to them. My experience, however, is that most can't, and the attempt is usually a sorry failure. Sometimes the sermon is in terms of a story. But so regularly it is not a well told story of even slight interest to normal children. Instead it is a pretty weak solution (not even a tincture): 2 per cent of theology or goody-goody ethics dissolved in 98 per cent of sugar and water. Of course the kids know it; so do all others in the pews. The only one who seems to be fooled is the preacher himself. The children are frankly bored and don't listen; their parents have that sort of strained and embarrassed now-isn't-this-just-lovely-for-you-little-dears set smile. And I always sigh (of course inwardly) with relief when the exhibition is over and the service can get back onto more even keel.

The trouble is, it isn't natural. To be sure, the preacher may strive pathetically to make it so by trying to make himself one of the group to whom in theory he is speaking. But there is a definite squeak in the machinery when a full-grown man starts in, "Now, boys and girls, we want to be careful, don't we, not to hurt our little friends as we play our little games." Another of my vivid childhood memories is of the unnatural phraseology which my well intentioned older relatives used to use when they tried to give a steer as to what to say to my "little friends" in this circumstance or that. The boys and girls I knew just didn't talk that way—nor do boys and girls today.

Too often the preacher attempts a two-way stretch. In theory he is talking to the children; actually he is talking to the older people in what he fancies is the diction of children. Not infrequently during these painful moments I think of the famous statue showing Laocoön and his two sons being crushed by the serpents on the shores of windy Troy. The trouble is that the sons are not boys but little men. Nor are respectable children's sermons the result of sermons for adults told in the jargon of the nursery.

During the past ten years I have twice seen this task done splendidly. When my daughter graduated from the eighth grade, a local minister was the speaker. The audience was composed of the graduating class, their fond papas and mammas, and a sprinkling of younger brothers and sisters. And the preacher did an amazing job. Utterly ignoring the adults, he held the children spellbound, and all of us listened with keen in-

terest. I left the graduation a humbled man. The other occasion was similar—a St. James' Day service for the boys of a preparatory school. And the preacher again utterly ignored the parents. But how we listened—and so did they.

But if my experience is any guide, such occasions are few indeed. Unless the preacher is one of those rare men like my friends David Braun and Frank Salmon, who have the know-how and are willing to spend the time and effort to produce these works of art, my advice is to stay away from it. Either let the youngsters have their own service until they are old enough to find something of interest in the regular service, or encourage the parents to let them read as I did. It is interesting to note that in the Gospels Jesus welcomed little children: he took them in his arms and blessed them. But there is no record that he ever preached children's sermons to them.

• *Now Is the Time to Strike*

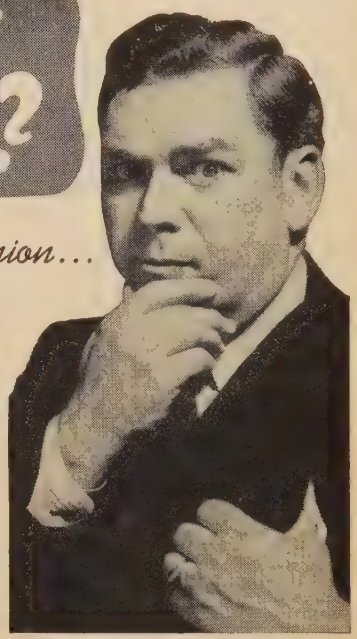
A SOUTH GEORGIA preacher has a bit of farm near Perry. One day as he was walking along the banks of the creek that runs through his land, he observed a strange drama being enacted. A tiny rabbit, seeking water, hopped along the creek bank, when suddenly the villain in the form of a slimy water snake struck at the little creature and with great rapidity embraced it in its coils. As the serpent applied pressure, the rabbit lifted its voice in fright and protest. Presently the struggling and the squealing ceased, and the snake uncoiled and moved back to observe its prey. The rabbit, regaining consciouness, began to move away. But with the swiftness of an atomic bomb the snake struck again and once more coiled about the rabbit for the kill. The cries of the helpless thing were feeble this time and died in its throat like the sobs of a sick child. But now the preacher stepped into the scene. Securing a stick, he moved in, took aim and struck at the head of the serpent. The killer writhed in pain, released its coils and died. The little rabbit lay very still. Then it began to quiver with a spark of life. After a while it stood up, fearfully looked about, sensed that freedom had come, and feebly hopped away toward the cotton patch.

The following Sunday the preacher told that story in his pulpit in gruesome detail. At the close of the service one of his members said to him, "Doctor, if you ever tell that story again, for goodness' sake don't wait so long to kill that snake." And thereby hangs a moral. Knowing the deadliness of the liquor traffic, realizing the tragic results of war, conscious of the devastating effects of racial intolerance, why do Christians and the Christian church wait so long to strike?—*John Branscomb, First Methodist, Orlando, Fla.*

• *Seeks New Hymns on Bible Values*

Poets, hymn-writers, clergymen and laymen "with the gift of poetry" are being invited by the Hymn Society of America to write new hymn texts "to express the spiritual significance of the Bible and its contribution to the life of the individual and of society." Suitable new hymn texts—one or more—will be published by the Hymn Society in cooperation with the Division of Christian Education (formerly the International Council of Religious Education) of the National Council of the Churches of Christ in the U.S.A. The hymn or hymns selected by the Hymn Society will be used by the Council in a series of church and community gatherings across the nation to celebrate the completion of the Council's new translation of the Bible, "The Revised Standard Version." The celebration will be held between September 28 and October 5, 1952, with special emphasis on Tuesday, September 30. It is recommended that hymns be written to well-known meters found in standard hymnals. They should not have been previously published. Manuscripts should be in Mr. Watters' hands (297 Fourth Ave., New York 10, N.Y.) not later than October 1, 1951.

Why pay more for LIFE INSURANCE than you need to?



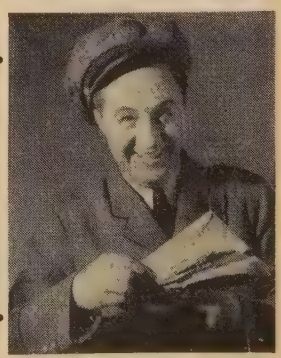
Ministers Life and Casualty Union...

. . . *actually sells* $6,000 worth of insurance at the same price as that for which many other companies sell $5,000 worth.

Why buy life insurance elsewhere when you are entitled to a lower cost "preferred risk" policy? Professional religious workers may benefit by legal reserve life insurance at a lower rate.

The savings are substantial. An individual can buy our insurance at $2 to $7 per thousand less, depending on his age and the type of policy.

New, Double Protection Plan gives you *twice* as much insurance at only 25% to 35% added cost. As an example, at 35 years of age, a man pays only $53.83 the first year and $71.83 thereafter for a $5000 policy on the double protection plan. Think what $5000 would mean to the happiness and well-being of your family!



YOUR SALESMAN—THE MAILMAN!

For fifty years, we have sold insurance *entirely by mail.* You benefit by saving the usual sales commission on life, health, accident and hospital insurance—plus the fact that there is no one to "pressure" you into buying. Your questions and problems are invited. We do our best to mail you an answer quickly, clearly, completely.

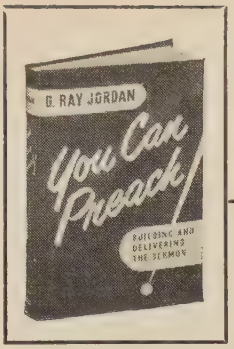
TELL YOUR FRIENDS! All policies are also available to male and female religious education directors, priests, rabbis, Salvation Army and YMCA workers, faculty members of church sponsored colleges and schools.

THE MINISTERS LIFE AND CASUALTY UNION
(Legal Reserve Non-Assessable Life Insurance)
104 West Franklin Avenue, Minneapolis 4, Minnesota

OUR 51st YEAR

Gentlemen: Please send me at once information on your *double protection plan.*

Name.....
Address.....
Date of Birth..... Denomination.....



YOU CAN PREACH!

Building and Delivering the Sermon
G. RAY JORDAN

Writing with the idea that preaching is not merely a science, but also an art, Dr. Jordan shows that every man who has been chosen to declare the eternal truth of God can learn to do so buoyantly and effectively. This book teaches how —how to establish a pattern for the selection of sermons and topics —how to build these topics into inspiring sermons and how to deliver them capably, with magnificent pulpit presence. $2.50

at your local bookstore

FLEMING H. REVELL COMPANY, N. Y. 10

CRITICAL TIMES DEMAND

GREAT PREACHING

and GREAT PREACHING depends, in part, on having at your fingertips effective resources:

GOOD ILLUSTRATIONS
APT QUOTATIONS
QUOTABLE POETRY

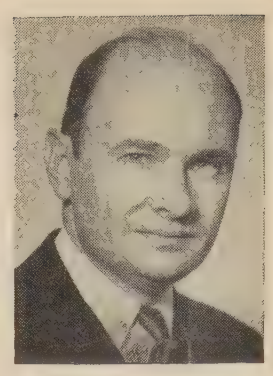
HERE IT IS: • A system of resource filing • A fellowship of sharing your best materials • A growing core-file of selected resources — attractive — convenient — usable—in packets of 100

ORDER NOW!

Sample packet $1;
$4.50 for 5 packets; $8.50 for 10.
More details and free sample entries on request.

The Minister's File Service
3435 W. Van Buren St. Chicago 24, Ill.

GOWNS
PULPIT·CHOIR
CONFINEMENT
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST · NEW YORK 18, N.Y.



Come Let Us Worship

By Clarence Seidenspinner

The Opening Service

LAST month we discussed the importance of the adoration of God as the opening movement of divine worship. This is the point at which worship either becomes successful or fails. If minister and people do not have a strong sense of God's presence, and are not moved to adore him during the opening movement of divine worship, they are not likely to come into his presence at all. Worship then becomes a formal exercise devoid of inspiration and reality.

The problem of the pastor is to arrange a service so designed as to provide an adequate opportunity for the adoration of God. In doing this, he must be aware of the liturgical materials available which express the note of adoration. Last month we discussed some of these materials, such as the proper hymns, canticles, anthems and other acts of adoration. Our problem this month is to arrange this liturgical material into the proper pattern. Obviously, not all of them are to be included in a single service. In a given parish church, what constitutes the best possible opening liturgy that will prompt the people to adore Almighty God?

This opening movement may be very simple, but nevertheless adequate. It may begin with a hymn, followed by an invocation and the Gloria Patri. For the small church, in particular, this constitutes a good arrangement for step one in the liturgy. Following the Gloria, an anthem of adoration may be added if the parish church has the choral resources for this. In regard to this simple pattern of adoration, the attention of the pastor must be called again to the need for making the hymn, the invocation and the anthem true vehicles for adoration. To select the hymn "A Charge to Keep I Have" is to select a subjective hymn of commitment, rather than one of adoration. To read intercessions to God or to read the communion collect, following this hymn, is not to read an invocation. An invocation is the definite invoking or inviting of the Holy Spirit of God to be present during the service of worship. And so with the anthem. It must suggest a note of praise or thanksgiving or must attempt to glorify God. In its nature it is highly objective.

Concerning the ceremonial of pastor and people at this point, it would be well for them to remain standing, except for the anthem; and if the chancel has a holy table, it would be well for the pastor to be facing that table. It is distressing to visit a church that includes an invocation in the opening movement of worship and find the pastor reading the communion collect while he stands next to the altar, but with his back toward it and his face toward the people.

Another arrangement in this opening movement is made possible by richer musical resources. It might begin with a hymn, followed by some antiphonal acts of adoration sung by cantor and choir, or a set of responsive acts of adoration between minister and choir. This could be followed by congregational singing of the Gloria Patri. At this point the entire congregation might be seated while the choir continues the movement of adoration by a great anthem to Deity. Churches which have tried this particular arrangement have found it very satisfactory, for adequate opportunity is really given for a sense of God's presence to take hold of the congregation and for the spirit of adoration to come alive in the hearts of the people.

Another variant for the opening service might begin with a hymn, followed by the invocation and then the responsive acts of praise between minister and people. This is much more vital than the average responsive reading. It can be a constant, to be read every Sunday; or may be freshly prepared for each Sunday's service and printed in the bulletin. This may be followed by the familiar versicles:

The Lord be with you
And with thy spirit.
Praise ye the Lord.
The Lord's name be praised.

These versicles are followed by the Gloria Patri and the movement may be continued by the singing of an anthem to Deity.

Another interesting variant of this first step may open with a call to worship, read by the pastor, followed by one or more poems suggesting the presence of God in the world of nature and of men. Some poems of this type are very effective, such as Lew Sarett's "God Is at the Anvil." This may be followed by the congregational hymn of adoration. Find the pattern that best fits your own parish church.

Hymns In Christian Worship

HYMNS IN CHRISTIAN WORSHIP, by **H. A. L. Jefferson** (Macmillan, $3.50) is an excellent history of English hymnody from the first hymn (by Rev. **John Marckhant**) and the first hymnal (by **George Wither,** 1623) to modern times. Developing the idea that a hymn "is an offering to God," the author presents facts and anecdotes with clarity and balance, paying special tribute to British hymnologist **W. Garrett Horder.** Apparently Americans are better informed about and make more use of British hymns than vice versa. Gospel songs come in for unfair ridicule in chap. 11. Some of the verses of **Fanny Crosby** and **Philip P. Bliss** must be included in any fair history of Christian hymnody. Their names are not even mentioned, while **Sankey** ("The Ninety and Nine") is the butt of harsh criticism. The 14th chapter, entitled "American Offering," unfortunately omits such outstanding Americans as Samuel Francis Smith, Katherine Lee Bates and Harry Emerson Fosdick. A few minor errors are bound to creep into such a detailed study as this. The final stanza of **Christina Rosetti**'s famous Christmas poem is an affirmation ("What I can I give him"), not a question, ("What can I give him?" p. 104); **Duffield** didn't pen his heroic "Stand Up for Jesus" for Tyng's funeral (p. 246), but in the week following his friend's burial. Many heretofore rarely published hymns from widely known as well as lesser known poets are printed in full. Sixteen good illustrations make for an attractive volume. The book will be of value to any minister whose interest in hymnology goes beyond the covers of his denominational hymnal. An excellent, authoritative and authentic antidote is provided in the article IRA D. SANKEY AND GOSPEL HARMONY," by **Robert Stevenson,** in the winter 1950-51 number of *Religion in Life.* In this article the assistant professor of music at the University of California gives an appraisal of Sankey's contribution to the church —a ministry ignored or ridiculed in recent years. His closing sentence reads, "Dan Emmett and Stephen Foster only did in secular music what Ira D. Sankey and P. P. Bliss did as validly and effectively in sacred music."

WRITTEN in scholarly and professional style, RELIGIOUS PERSPECTIVES OF COLLEGE TEACHING IN MUSIC, by **J. S. Daltry** (Hazen Foundation, 400 Prospect St., New Haven, Conn.; price not listed), deals with the place of great religious music in the spiritual experience of college students. In the 31-page booklet, the professor of music at Wesleyan University has provided a study which will be of great value to those in charge of music departments and music programs at colleges and universities. Unfortunately, it is a bit too technical and heavy for wide popular consumption. ERNEST K. EMURIAN.

ROUNDUP

THIS GRACE WHEREIN WE STAND. By **George Johnstone Jeffrey.** Scribners, $2.00. This is a 96-page synopsis of what has been written many times concerning the art of preaching. It is well done, though younger preachers will wish these Warrack lectures might have been revised before printing to allow more expanded treatment by the writer. Particularly suggestive is the section dealing with "concatenations of texts" in chap. 3. The book reads like an epistle from a wise and kindly church father to young novices in the ministry who have captured his affection.—*Joseph S. Johnston, Epworth Church, Norfolk, Va.*

★★GOD IN EDUCATION—A TRACT FOR THE TIMES. By **Henry P. Van Dusen.** Scribners, $2.00. A thinking preacher must attend to the current problems of education, public, private, and parochial. This book is a necessary and provocative guide to a thorough consideration of this matter. Note that the title is not "Religion in Education"; it is "God in Education." "What if any is the meaning for educational theory and practice of the *recognition of God?*" "These few pages attempt to set forth a vast panorama on a very small canvas." The book "makes no pretense to balanced completeness," but "it intends to deal with matters of clamant urgency for today." It does.—*W. B. Bryan, Dean, Macalester College, St. Paul, Minn.*

THE WAY TO SECURITY. By **Henry C. Link.** Doubleday, $2.50. This psychologist-author maintains that today's "way to security" is threatened by social security plans, sex education, the growing softness of American parents, decreasing emphasis on competitive sports and American history courses, the social gospel, and a failure to understand the spiritual values inherent in the profit system. Enough said! The book will help few pastors either with their preaching or with their personal counseling, but they ought to read it in order to know what kind of religiously immature food some of their members are receiving in their search for greater emotional and spiritual security.—*Alton M. Motter, Executive Director, Chicago Sunday Evening Club.*

THE CHRISTIAN PASTOR. By **Wayne E. Oates.** Westminster, $3.00. This book is not for experienced pastors who have added to their pastoral training by specialized training. It will be excellent for theological students and for those who have gone no further than book reviews and lectures in the field. It presents an excellent and rare synthesis of psychiatric knowledge, pastoral techniques, counseling procedures and spiritual foundations essential to the finest pastoral work. Its effect on preaching would be indirect but salutary.—*Vere V. Loper, First Church, Congregational, Berkeley, Calif.*

FÉNELON'S DIALOGUES ON ELOQUENCE—A TRANSLATION. By **Wilbur Samuel Howell.** Princeton University Press, $3.00. An excellent translation of a 17th century Socratic-style dialogue on eloquence in general and preaching in particular, which marks the beginning of modern pulpit theory. It arraigns the empty rhetoric and highly ornate style of that day and demonstrates by argument and example that true pulpit eloquence must proceed from a sincere heart, an informed mind and an exemplary character. Although cast in the form of a long departed era, these dialogues are fresh and timely. Any preacher who wishes to refresh his understanding of the purpose and natural method of preaching will do well to read this stimulating book.—*Robert I. Kahn, Congregation Emanu El, Houston, Tex.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No star, depends on your taste and need.)

Books Preachers Are Reading

May	June	This Month	An analysis based on reports from leading religious book sellers and from the reading of The Pulpit's distinguished editorial associates and book reviewers.
		1	**With Singleness of Heart.** *Gerald Kennedy. Harper,* $2.00
	6	2	**Wake Up or Blow Up.** *Frank C. Laubach. Revell,* $2.00
1	1	3	**So We Believe, So We Pray.** *George A. Buttrick. Abingdon-Cokesbury,* $2.75
		4	**Communism, Democracy, and Catholic Power.** *Paul Blanchard. Beacon Press,* $3.50
3	3	5	**Here I Stand.** *Roland H. Bainton. Abingdon-Cokesbury,* $4.75
		6	**God in Education.** *Henry P. Van Dusen. Scribners,* $2.00
		7	**If This Be Religion.** *Frederick K. Stamm. John Day Co.,* $1.75
2	2	8	**Anointed to Preach.** *Clovis G. Chappell. Abingdon-Cokesbury,* $1.50
4	4	9	**Life of Jesus.** *Edgar J. Goodspeed. Harper,* $3.00
		10	**Public Relations Manual for Churches.** *Stanley I. Stuber. Doubleday,* $3.00

The Editor's Page

The Event of the Month

The MacArthur Aftermath

FOR two months since General MacArthur's historic address to Congress, two Senate committees have jointly been engaged in an investigation of the circumstances of his dismissal, the reasons for it, and the merit or demerit of the proposals he made for the conduct of the Korean war. General MacArthur was himself the first witness. His three-day report on his conduct of the war and his proposals for resolving the bloody stalemate made a profound impression on the public mind. His unimpeachable sincerity, the clarity of his thought, and the natural dignity of his bearing presented to public view a personality rare in these days of cheap and uncouth familiarities. The testimony of the generals and admirals and statesmen who followed in support of President Truman's action in dismissing MacArthur has been so abundant as to throw the issue into at least temporary confusion. In what form it will be finally crystallized in public opinion, it is too early to guess. But no doubt MacArthur will be given another hearing to comment upon the adverse testimony, at which time we may be able to make up our minds. In recognizing the admirable character of the man, it does not follow that he should meet with favor as a candidate for the presidency. In my judgment, it would bode ill for the future should the popular mind turn to its military heroes to fill the highest office in our democratic civil government. The most acute issue in our nation at this crisis is the drive toward the militarization of American mentality and society. Whether the party now in power nominates either a general or President Truman, the people should be given the opportunity to face the clean-cut issue of militarism. This requires that the opposition shall present a standard-bearer from the ranks of our civil life.

The Book of the Month

CHRIST AND CULTURE, *by H. Richard Niebuhr. Harper, $4.50.*

IN GENERAL, I like to find a book for this honorable place which is in the lower price list. But this book is so important, so illuminating, that if a minister cannot afford the price he should ask some layman to buy it for him. I did that more than once when I was a pastor. In this book, the Yale theologian takes up the question: How does Jesus Christ expect his followers to live and act in this world? It is a big question. It cannot be answered dogmatically, but no Christian can evade it. The book consists of a historical account and a critical exposition of five ways in which the question has been answered in church history. (1) By rejecting the world of culture and withdrawing from it (asceticism, Tertullian, Tolstoy). (2) By effecting an accommodation to existing culture (Gnosticism, Abélard, Ritschel, modern liberalism). (3) By finding a workable synthesis of the culture and the Kingdom of God (Aquinas, Roman Catholicism). (4) By recognizing the paradox of an unresolvable dualism between Christ and the world (Paul, Marcion, Luther, Kierkegaard). (5) By adopting a program of a Christian transformation of the temporal world order (John's Gospel, Augustine, Calvin, Maurice). All the authorities mentioned and many others are interpreted with fine discrimination. The final chapter on the inescapableness of decision by every Christian, with an analysis of the innumerable relativities involved in making one's decision without destroying the absolute aspect of the decision, is one of the most delicately wrought pieces of thinking and expression in theological literature.

A Thought for the Month

The Priesthood of All Believers

WE PROTESTANTS have not fully grasped the meaning of Luther's great principle of "the priesthood of all believers." To begin with, the phrase is uncongenial to our modern vocabulary. But for Luther it was the answer to the Roman claim that Christ had authorized an exclusive class of men to act as mediators of divine grace between God and the human soul. The Reformation incontinently rejected this claim as without a scintilla of historical warrant and as a corruption of the Christian faith. In its place Luther declared that every Christian is a priest. He did not say, as many of us have said, that every Christian is his own priest and therefore needs no mediator. This stark individualism was foreign to the Reformation. The formula meant that every Christian is a priest to others. The concept is a social one. We are all bound together in what the New Testament calls "a holy priesthood." The grace of God is always mediated; it comes to us in the fellowship of a community of Christians and is carried by the members of this community to those outside. No professional class has a monopoly on God's grace. It is an inherent possession of every Christian and for its exercise he is personally responsible. We appoint our ministers to dedicate their lives to this priestly work, and we provide for their temporal support. But they have no unique power to convey divine grace beyond the special gifts of interpretation and persuasion with which they may be endowed.

Charles Clayton Morrison

For the Record—

LAST MONTH in this column a few carefully chosen words were recorded anent the prevalent neglect of homiletics in many of our seminaries. A few outstanding exceptions were mentioned, among them the College of the Bible in Lexington, Ky. Now there comes to hand a 12-page folder published by that seminary which provides conclusive proof that it is "on the right track." Entitled "A Roadmap for Sermons," the folder charts the steps in sermon construction. Prepared by Dwight E. Stevenson, the school's professor of homiletics, the chart may be spread out on a table in front of the minister busily engaged in writing a sermon. If it is consulted and heeded, the product of the preacher's labors will almost certainly be an improvement over last week's effort, no matter if that was pretty good.

Dr. Stevenson has not attempted to tell preachers what to preach. The emphasis is on method—helping the minister to develop his own resources and to utilize his processes of creative thinking. The chart does include many valuable and concrete suggestions, however. For example, ten types of sermon plans are listed.

To the "minimum bibliography on preaching" (from which we would delete several of the eight titles suggested) should be added the new volumes by W. A. Sangster: *The Craft of Sermon Illustration* (Westminster; three-star review in January Pulpit) and *The Craft of Sermon Construction* (to be published in October by Westminster; four-star review in May Pulpit). We will assume Dr. Stevenson will agree on this addition. He evidently would not agree with another we will make anyway. The list should include Broadus' *Preparation and Delivery of Sermons.* It is certainly the peer of any volume included in the "Roadmap" bibliography. And, humbly but insistently, we think that The Pulpit belongs in any "minimum" list of reading matter in the field of homiletics. That omission notwithstanding, the "Roadmap" is worth many times the small investment required (25 cents each, five for $1), and may be ordered from Treasurer, The College of the Bible, Lexington, Ky.

Incidentally, since The Pulpit's review of the Sangster tome on sermon construction, we have had a number of inquiries about the book. We went all out for it. Four stars and a lot of kind words. Some professors have wondered if the publisher might push up the publication date to make the volume available at the beginning of the next school term. A letter to Westminster brought the reply that this will not be possible. Too bad. But it will be just as valuable in October for the parish minister. Seminary students will just have to wait another term for a new textbook.

G. E. H.

The Pulpit

A Journal of Contemporary Preaching

Founded 1929

CHARLES CLAYTON MORRISON, *Editor*
GARLAND EVANS HOPKINS, *Managing Editor*
PAUL HUTCHINSON, *Contributing Editor*
HAROLD E. FEY, *Contributing Editor*
CECELIA C. GAUL, *Copy Editor*
ROBERT L. WILLETT, *Publisher*
LEONARD S. MEYER, *Business Manager*

Editorial Associates

HAMPTON ADAMS, Union Ave. Christian, St. Louis, Mo.
THEODORE F. ADAMS, First Baptist, Richmond, Va.
HARRY WARDELL BACKHUS, III, Arlington Methodist, Arlington, Va.
OSCAR F. BLACKWELDER, Reformation Lutheran, Washington, D. C.
WILLIAM H. BORDERS, Wheat St. Baptist, Atlanta, Ga.
HAROLD A. BOSLEY, First Methodist, Evanston, Ill.
ROY A. BURKHART, First Community, Columbus, O.
MICHAEL COLEMAN, Anglican Bishop of Qu'Appelle, Regina, Sask.
A. POWELL DAVIES, All Souls' Unitarian, Washington, D. C.
GARDINER M. DAY, Christ Episcopal, Cambridge, Mass.
OSCAR F. ENGEBRETSON, Washington Prairie Lutheran, Decorah, Iowa
LOUIS H. EVANS, First Presbyterian, Hollywood, Calif.
FRANK B. FAGERBURG, First Baptist, Los Angeles, Calif.
C. WILLARD FETTER, First Ev. United Brethren, Akron, O.
HOWARD HAGEMAN, North Reformed, Newark, N. J.
BERNARD H. HEMMETER, Mt. Olive Lutheran, Chicago, Ill.
ERNEST MARSHALL HOWSE, Bloor St. United, Toronto, Ont.
WILLIAM H. HUDNUT, JR., Third Presbyterian, Rochester, N. Y.
JAMES A. JONES, Myers Park Presbyterian, Charlotte, N. C.
GERALD KENNEDY, Methodist Bishop of Portland, Portland, Ore.
RENWICK C. KENNEDY, Associate Reformed Presbyterian, Camden, Ala.
VERE V. LOPER, First Congregational, Berkeley, Calif.
HAROLD L. LUNGER, First Christian, Tucson, Ariz.
ROBERT J. MCCRACKEN, Riverside Baptist, New York, N. Y.
FREDERICK M. MEEK, Old South Congregational, Boston, Mass.
ROLAND H. PANTERMUEHL, Samuel Evangelical and Reformed, Clayton, Mo.
PAUL M. ROBINSON, Church of the Brethren, Hagerstown, Md.
A. MILTON SMITH, First Nazarene, Kansas City, Mo.
RALPH W. SOCKMAN, Christ Methodist, New York, N. Y.
REUBEN K. YOUNGDAHL, Mt. Olivet Lutheran, Minneapolis, Minn.
ALAN WALKER, Wesley Methodist, Sydney, N. S. W., Australia

TABLE OF CONTENTS

THE EDITOR'S PAGE 30

SERMONS

Men Who Live Differently, by James E. Will 5
A Militant Christianity, by A. Milton Smith 8
Fear—Public Enemy Number One, by Gaston Foote 10
Enjoy Yourself, by Leon D. Sanborne 13
Jeremiah Buys a Field, by Renwick C. Kennedy 15

ARTICLES

More Evangelistic Preaching Is Needed, by Elmer S. Freeman 2
The Pastoral Prayer—Laymen's View, by Walter L. Cook ... 21

FEATURES

Enslin 26
Seidenspinner 28
Books 29
Titles and Texts 4
Children's Sermon 19
Prayers 19
Pulpit Post 20
Pulpit Calendar 24
Sermon Summaries ... 24
For the Record 31

The Pulpit is a service publication of the Christian Century Foundation. Signed contributions do not necessarily represent the views of The Pulpit. Contributions should be typewritten, double spaced and addressed to The Pulpit, 407 S. Dearborn St., Chicago 5. Include return postage. Price per copy, 30 cents. Subscription rate, U. S. A. and Canada, $3.00 a year; foreign, $3.25.

Standardized Parish Paper Service

DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish paper fills empty pews and keeps them filled.

Instead of sitting still and waiting and hoping that enthusiasm will grip the hearts of the members, why not take the initiative, step out and resolve that your church must go forward?

The first step is to establish a parish paper, and if you want the biggest value for your money, use our service. We are the originators of the parish paper idea. We standardize—mass production makes it possible for us to give you a better parish paper at a lower price.

•

HUNDREDS of churches in every State in the Union and Canada now use our co-operative service, and all testify that a parish paper is the best means of building up a church and helping the pastor in every line of duty.

•

Send Coupon for Free Samples and Full Particulars

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure fill out and mail the coupon.

Do it NOW. No obligation of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name .....

Address .....

City ..... State .....

A.L.

The National Religious Press

523 Ottawa Ave.

GRAND RAPIDS, MICHIGAN